

SOME
EAST YORKSHIRE
WORTHIES

WILLIAM RICHARDSON

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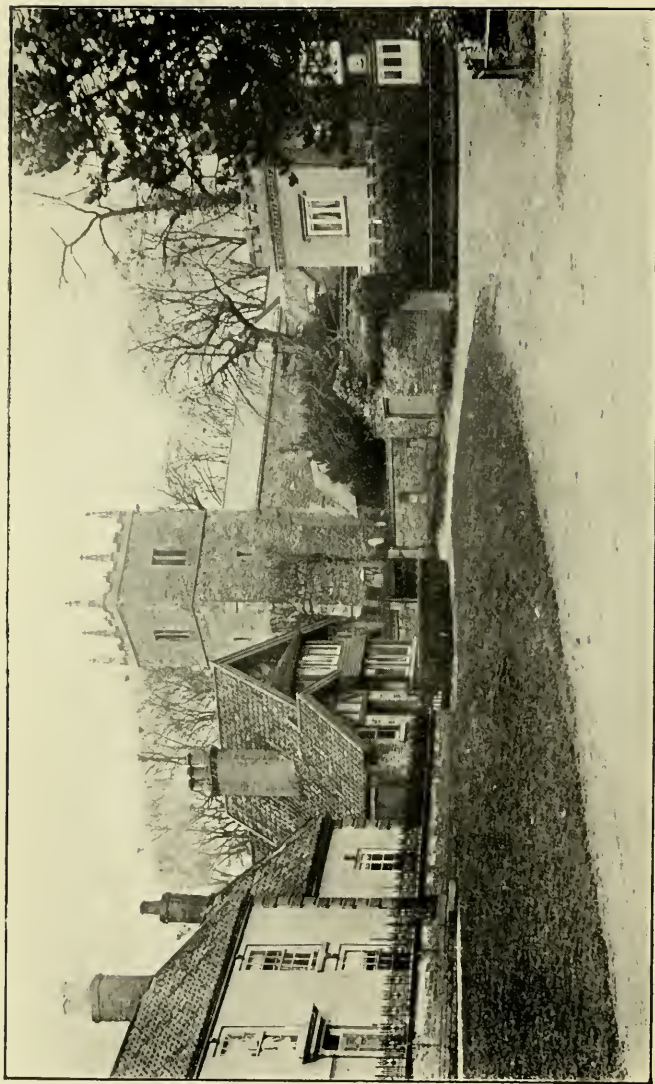


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SOME
EAST YORKSHIRE WORTHIES



CHURCH HILL, SOUTH CAVE.

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SOME
EAST YORKSHIRE
WORTHIES

BY
WILLIAM RICHARDSON

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“Servants of God, well done! They serve God well
Who serve His creatures. When the funeral bell
Tolls for the dead, there's nothing left of all
That decks the 'scutcheon and the velvet pall
Save this. The coronet is empty show—
The strength and loveliness are hid below.
The shifting wealth to others hath accrued.
The learning cheers not the grave's solitude.
What's *done* is what remains! Ah, blessed they
Who have completed tasks of love to stay
And answer mutely for them, being dead!
Life was not purposeless, though life be fled.”

MRS. NORTON.

PREFACE

NONCONFORMITY, in the immediate district of which South Cave is the centre, has a noble record. The object of the following pages is to trace its beginnings, and to give short sketches not only of the men who took an active part therein and endured a full share of suffering, but also of others, who, at later stages, proved themselves to be worthy successors in the cause. Special reference is made to the life of the Rev. Thomas Jackson, who, from a farm servant, became the President of the Wesleyan Methodist Connexion, and whose life is well worth the attention and emulation of young men at the present day.

To the Clergy for cordially allowing access to their Parish Registers, and to numerous friends who have in various ways rendered valuable help, the writer tenders his heartiest thanks.

W. R.

HOLDERNESS HOUSE,
SOUTH CAVE,
November, 1914.

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SOME EAST YORKSHIRE WORTHIES

INTRODUCTION

ALTHOUGH space precludes the idea of giving anything in the shape of a connected history of the stirring period involved in the following "sketches," a few observations on those times may help the younger reader better to understand the difficulties with which the Reformers had to contend, and may form a suitable "setting" for the sketches themselves.

When Henry the Eighth, for personal and political reasons, threw off the yoke of the Pope of Rome, he not only sought to transfer the papal power to himself, but also assumed the headship of the Church.

Henry intended such power to be more than nominal, and an Act called the "Statute of the Six Articles" was directed against those who shared the "new opinions" held by the Reformers. This Act was passed in 1539, professedly for the purpose of securing uniformity of belief in regard to the following "six articles":—

(1) Transubstantiation, i.e., in the words of the

Act, "That in the Sacrament of the Altar, after the consecration, there remained no substance of bread and wine, but, under these forms, the natural body and blood of Christ were present"; (2) Communion in one kind; (3) the Celibacy of the Clergy; (4) Private Masses; (5) Vows of Chastity, and (6) Auricular Confession. Whoever denied the first of these Articles was to be burned; those who denied the others were, for the first offence, to lose their property, and for the second to suffer death as felons.

Henry persecuted in both directions—if a good Catholic disowned his supremacy, he was hanged; if a Protestant denied one of the doctrines of the "Six Articles," his fate was as certain and as severe. This severity was felt in our own locality. The Vicar of North Cave was accused of heresy, though, as his penance was done at Hull, it is probable the crime was committed there. What may have been the cause of offence is not clear, but the vicar was sentenced to make public recantation of his errors in Hull, both on Sunday and on a market-day; he was, bare-footed, bare-legged, and in his shirt, to carry a great faggot in his arms round the Holy Trinity Church. The latter church was moreover placed under an interdict, the windows and doors being closed with thorns and briars, the pavement torn up, and the bells curbed or taken down. The vicar might consider himself

fortunate in getting off so easily, as a short time previously seven persons had been hanged at Tyburn for daring to express opinions upon doctrinal points which differed from those entertained by their Sovereign.

Whatever may have been the motives which impelled Henry in connection with the Reformation, it must be put to his credit that he resolutely set himself to break the tyranny of the Pope.

The greatest gift of the Reformation, however, was the authorisation of the Bible in the common speech of the people. Tyndall published the first edition of his New Testament in 1525, and another edition in 1534. (He died at the stake in 1536). Coverdale prepared a new Version in 1538, to which the King gave his sanction.

Men and women for generations had identified Christianity with the jargon of the Monks and Schoolmen. Now, however, people began to apply themselves to the study of the Bible; and when, later, in Mary's reign, another attempt was made by the Romish Church to root out the Bible from English churches and English homes, the heroism of the Protestant Martyrs was sufficient evidence of how deep a debt of gratitude they owed to the Book which had revealed to them the simple Christianity of Christ and His apostles.

The doctrines of Wycliffe and of Luther had leavened the religious thought of our country, and a great movement had commenced which demanded freedom of thought and action in matters of religion.

This movement continued through the reign of Edward VI (1547-1553), and, though retarded during the reign of Mary (1553-1558), it was renewed in the reign of Elizabeth (1558-1603).

With the accession of Elizabeth some change in the Church was inevitable, for Mary's persecution had made Popery hateful to most Englishmen. Elizabeth, however, was not disposed to revive the somewhat violent Protestantism of Edward's reign; and true to the national genius for compromise, she effected a reform by which she hoped to satisfy the majority of her people. "She wished to retain as much as possible of the old traditional system of religion; but she would have none of the abuses that had resulted from papal supremacy and papal interference. She liked the old ceremonies, and was opposed to all the innovations of the Continental reformers. The system which she sanctioned was designed to include the more moderate of the two religious parties; but those who would not accept it were to be compelled to obedience."* Men who clung to the old religion were

* "Epochs of Modern History—The Age of Elizabeth," by Mandell Creighton, M.A., pp. 48-9 .

bidden to be thankful that so much of it was left. Believers in the new (i.e., Protestantism), were to be glad that they had got so much of what they wanted.

As a result, the Church of England became divided into three parties : (1) Those who still clung to Roman Catholicism ; (2) those who complacently accepted the compromise ; and (3) those who desired still further reform. These last included men of scholarship, ability, and most fervent piety. Their study of the New Testament and their contact with the Reformed Churches of the Continent had made them earnest disciples of Calvin, and led them to favour a Presbyterian form of Church polity rather than the Episcopalian. The logic of their position soon carried many of these Puritans (as they were called from the strictness of their views) outside the pale of the Established Church. They saw that only in the establishment of free Christian Communities could their ideals be realised. Being men of heroic character, they obeyed their conscience, and readily paid full price for their Nonconformity, heavy as that price was.

“The only principle in which all the Puritans agreed was their Protestantism. Differing on many matters of doctrinal belief, church government, and modes of worship ; on the relation of the Church

to the State ; on tolerating or suppressing Popery ; and on many questions of public policy ; they were uniformly decided in their rejection of the authority of the Church of Rome.”*

Elizabeth and her advisers determined to adopt strong measures of repression, and an Act was passed requiring subscription to the Book of Common Prayer, under pain of severe penalties in default of compliance. This was resisted, and persecution followed, which continued with greater or less severity during this and the succeeding reigns, until the accession of William and Mary in 1688.

Under James I (1603-1625), pressure was more strongly applied than before to bring all England into line in matters of religious worship and practice. In 1618 the “ Book of Sports,” which advocated dancing, archery, leaping, and May-games after Divine Service on the Lord’s Day, was appointed to be read in Churches. The object of this injunction evidently was to detect the Puritans, as it was well-known they would disregard the Order.

In Elizabeth’s reign there was a congregation of Brownists, or Separatists, at Scrooby, near Bawtry, where the three counties of York, Lincoln and Nottingham meet, and in 1608 they emigrated to Holland, afterwards settling at Leyden, where they could enjoy

* “ The Puritans in England,” by Rev. W. B. Stowell, p. 77

freedom of worship. They subsequently resolved to emigrate to America, and in 1620, about one hundred of them sailed in the ship "Mayflower." They called at Plymouth on their way, and when they arrived on the coast of America, they settled on a site inside Cape Cod, to which they gave the name of Plymouth, after the last port at which they had called in England. Disease, induced by untold hardships on the voyage, carried off half their number, and only some fifty men, women and children were left to form the nucleus of a New England of the future.

Persecution continued during the reign of Charles I (1625-1649), and although there was considerable relief during the Commonwealth (1649-1660), it broke out again during the reign of Charles II (1660-1685). Good men continued to emigrate in considerable numbers to other countries, in the hope of finding there that liberty of conscience which was denied them here. One of these parties consisted of the Rev. Ezekiel Rogers and some of his parishioners from Rowley, as will be told in our first chapter.

"The right of combination and association, the right of public meeting, as well as the right to work and worship according to the dictates of conscience and reason—these rights were all at stake in the struggle, and among all the Nonconformists, none bore a more heroic and consistent testimony than the

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Quakers. These men and women scorned to meet in secret. The doors of their meeting-houses were open for any to come in who wished. The constable or the soldier found no barrier to admittance ; it was as easy for him to enter as for any member of the Society. When they drove the worshippers out into the street no resistance was made, but as soon as the soldier's hand was withdrawn the worshipper returned to his place. It was a singular struggle. Never before had soldiers been required to fight with those who refused to fight with them or even to resist them. Up and down the country, every gaol was filled with 'the fanaticks called Quakers.' Newgate was crowded with them, and, as Baxter states, 'abundance of them died in prison, yet they continued their Assemblies still.' George Fox was flung into Lancaster gaol, and afterwards removed to Scarborough. He was in prison almost three years at this time ; and there is no doubt that the inhuman treatment he received severely affected his health. No statistics as to the number of Nonconformists who died in these terrible prisons can ever be compiled. It is certain if they could be we should stand aghast at the appalling total."*

On the 29th of May, 1660, Charles II was restored

* "History of the Free Churches," by Rev. C. Silvester Horne, M.A. (1903), p. 179.

to the throne of his ancestors. In anticipation of this event he had given the following pledge: "We do declare a liberty to tender consciences, and that no man shall be disquieted, or called in question for differences of opinion which do not disturb the peace of the Kingdom." How basely this promise was broken is well-known, and it is painful to dwell on the severe measures that followed. On the 19th of May, 1662, the Act of Uniformity was passed. By this statute it was enacted that every minister should, on or before the 24th of August following, declare his unfeigned assent and consent to everything contained in the Book of Common Prayer, on pain of being deprived of his benefice. The object of the Act was to make a clean sweep of the Puritans, comprising the Quakers, Presbyterians, Baptists and Independents. Stringent as was the Act itself, means were taken to make it as sharply felt as possible, and only three months were allowed for deliberation.

To the astonishment of all, and to the admiration of the few who were capable of appreciating the great sacrifice that was being made, before the fateful day arrived no less than two thousand ministers, rather than submit to the terms imposed, voluntarily forsook their churches, their parsonages and their livings, and cast themselves and their destitute families on the providence of God. "The rectors and vicars who were

driven out were the most learned and the most active of their order. The bulk of the great livings throughout the country were in their hands. They stood at the head of the London clergy, and the London clergy stood in general repute at the head of their class throughout England. They occupied the higher posts in the Universities. No English divine, save Jeremy Taylor, rivalled Howe as a preacher. No person was so renowned a controversialist, or so indefatigable a parish priest, as Baxter.”*

Two men born in our own immediate neighbourhood were among this glorious band of two thousand, for, of three ejected ministers at Leeds, two were born here, namely, the Rev. Christopher Nesse, M.A., at North Cave, and the Rev. Robert Todd, M.A., at South Cave.

The Ejectment, however, was but the beginning of trouble for the Nonconformists. Ministers would have submitted cheerfully to being deprived of their positions and livings, had they been allowed peaceably to carry on their ministry elsewhere. An Act however was passed to suppress what were called “seditious conventicles,” according to which heavy penalties were enacted against any person present at an assembly or conventicle under pretence of religion other than accord-

* J. R. Green's “Short History of the English People” (1884 Edition), p. 609.

ing to the liturgy of the Church of England. Another Act, called the "Five Mile Act," prohibited ministers from residing within five miles of the places from which they had been ejected. "Of the sufferings of the expelled clergy one of their number, Richard Baxter, has given us an account. 'Many hundreds of these, with their wives and children, had neither house nor bread. Their congregations had enough to do, besides a small maintenance, to help them out of prisons, or to maintain them there. Though they were as frugal as possible they could hardly live; some lived on little more than brown bread and water, many had but eight or ten pounds a year to maintain a family, so that a piece of flesh has not come to one of their tables in six weeks' time; their allowance could scarce afford them bread and cheese. One went to plow six days and preached on the Lord's Day. Another was forced to cut tobacco for a livelihood.' But poverty was the least of their sufferings. They were jeered at by the players. They were hooted through the streets by the mob. 'Many of the ministers, being afraid to lay down their ministry after they had been ordained to it, preached to such as would hear them in fields and private houses, till they were apprehended and cast into gaols, where many of them perished.' They were excommunicated in the Bishop's Court, or fined for non-attendance at Church; and a crowd of informers

grew up who made a trade of detecting the meetings they held at midnight."*

While Cromwell was the great leader in the struggle between Charles I and the people, we must not lose sight of the Puritan thinkers and writers of that period, because, though it was an age of disability and oppression, it was nevertheless the Golden Age of Puritan and Free Church literature. If Puritanism was forbidden by law to make its voice heard in public places or even in conventicles, it could still liberate its soul in literature; and we may now recount the names of a few of those who took a leading part.

No picture of Puritanism would be at all complete which did not include John Milton as one of its prominent figures. He was the great poet whom Puritanism produced. Born in 1608, "he lived at one of the most memorable eras in the history of mankind, at the very crisis of the great conflict between liberty and despotism, reason and prejudice. That great battle was fought for no single generation, for no single land. The destinies of the human race were staked on the same cast with the freedom of the English people. Then were first proclaimed those mighty principles which have since worked their way into the depths of the American forests, which have roused Greece from the slavery and degradation of two thousand

* Green, "Short History," p. 612.

years, and which, from one end of Europe to the other, have kindled an unquenchable fire in the hearts of the oppressed, and loosed the knees of the oppressors with an unwonted fear. Of these principles, then struggling for their infant existence, Milton was the most devoted and eloquent literary champion. His public conduct was such as was to be expected from a man of a spirit so high, and of an intellect so powerful. It is by his poetry, however, that Milton is best known; and by the general suffrage of the civilised world, his place has been assigned among the greatest masters of the art."* Milton died in 1674, at his house in Bunhill-Fields, and was buried in St. Giles, Cripplegate, London.

In John Bunyan, "the Immortal Dreamer," we have before us a Puritan life of a vastly different character, a man who was to a great extent separated from the excitements of military, political, or ecclesiastical struggle. With the great events of his time, with which Cromwell, Milton, Baxter and others came into such close contact, he had nothing to do. "Far away, from the centre of movement, and in the background, as it were, of that stirring time, runs the career of Bunyan. And yet not the less, but all the more, on that account, he serves to illustrate it in one of its most characteristic features. He is not a

* Macaulay's "Essay on Milton."

prominent actor upon the stage ; but his figure in the background is typically expressive of the spirit which animated and governed a host such as him, in everything but his genius. While Puritanism was developing its lofty aims in the high places of the kingdom, it was no less colouring by its influence every village and civic community. While it was legislating for Europe, and writing State-papers on behalf of the persecuted Protestants abroad, it was moving the hearts and ordering the lives of the poor women of Bedford, and of the tinker's son in the neighbourhood ; and its working in the one case, no less than in the other, is necessary to enable us to understand its full meaning, and to appreciate its comprehensive and pervading power."*

Bunyan, who was born in 1628, had his full share of the sufferings of this stormy period, as he was confined to prison for more than twelve years. Out of that prison, however, he sent literary treasures which are now held in world-wide reputation. Chief among his works are the " Pilgrim's Progress," the " Holy War " and " Grace Abounding." The first part of the " Pilgrim's Progress " was written in prison, it is believed, in 1675-1676. Early in the year 1678 it was licensed and sent forth on its memorable journey. Its success was

* "English Puritanism and its Leaders," by John Tullock, D.D., p. 395.

instantaneous, and three editions were called for in the first year. It has been computed that one hundred thousand copies were circulated before the Revolution in 1688, and since that time it has been translated into almost every considerable language. East and west, north and south, have been captive to its spell. It is safe to say that no other book in any language, save the Bible only, has had such a multitude of readers. In childhood, in youth, in middle-age, in old age, its charm is equally powerful.”*

Dr. Johnson, who hated, as he said, to read books through, made an exception in favour of the “Pilgrim’s Progress.” That work was one of the two or three he wished longer.

In the opinion of Lord Macaulay, “though there were many clever men in England during the latter half of the seventeenth century, there were only two minds which possessed the imaginative faculty in a very eminent degree. One of those minds produced “Paradise Lost,” the other the “Pilgrim’s Progress.” The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the

* Horne’s “History of the Free Churches,” p. 192.

rudest peasant. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator and the divine, this homely dialect, the dialect of plain working men, was perfectly sufficient. There is no book in our literature on which we would so readily stake the fame of the old unpolluted English language, no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed.”*

Bunyan’s “Grace Abounding” has, by our most capable critics, been considered to be one of the most remarkable pieces of autobiography ever written in any language.

Bunyan died in August, 1688, and was buried beside John Owen in Bunhill-Fields Burial Ground, in London.

The great theologians of English Puritanism included such men as Owen, Howe, Baxter and John Goodwin. Although each of these is of a very distinct type of mind, yet together they are the highest representatives of the thought and feeling which animated the Puritan movement. Their lives were intimately connected with its varying fortunes, not merely as

* Lord Macaulay’s Essay on Bunyan.

the leaders of its thought, but as among the most active of its counsellors; and they bore in their persons the effect of its sufferings.

John Owen was born in 1616. When at Oxford he was so conspicuously in favour of the Reformers, that he was forced to leave his College, and most of his former friends abandoned his society. He was presented with the living of Fordham in Essex. In 1646 he preached before Parliament, and, later, Cromwell insisted on Owen's accompanying him to Ireland. In 1651 he was appointed Dean of Christ Church, Oxford, and in 1652, when only in his 36th year, he was admitted Vice-Chancellor of the University. The manner in which he discharged his duties reflects the highest credit on the impartiality of his disposition, as he never manifested the spirit of a partisan. The year after Cromwell's death he was ejected from his Deanery, and he retired to Stadham in Oxfordshire, where he purchased an estate, and gathered a congregation, to which he ministered until his removal to London shortly after the Restoration. His numerous writings belong mainly to this period of retirement. He was held in the highest esteem by many of the most influential personages in the land, and on his death in 1683 his funeral was said to have been attended by no less than sixty noblemen.

John Howe was one of the greatest and finest figures in Puritan times. His large and liberal spirit was not incompatible with strong positive convictions, but it lifted him above the bitterness and narrowness which disfigured much of the controversy of the age. During the time of persecution he took refuge in Ireland, and there in his seclusion, he wrote the greater part of his famous book, "The Living Temple."

In 1685 he received an invitation from Lord Wharton to travel with him on the Continent. The times being such that he could see no prospect of usefulness at home, he complied with his Lordship's request, and he ultimately decided to settle down in Utrecht. During his residence in Holland he was honoured by several interviews with the Prince of Orange, and ultimately on taking leave of the Prince, the latter extracted a promise from Mr. Howe that he would pursue conciliatory measures in England and urge others to do the same; a promise which Howe strictly kept.

In 1687 Howe returned to England and the cordial welcome given him by all his people proved how ardently they were attached to his ministry. The Toleration Act received the royal assent on 24th May, 1688, and to improve this joyful event, and to check imprudent ebullition of feeling on either side, Howe published an admirable address, imploring men of all

parties to endeavour to cultivate a better feeling towards each other. Howe's natural endowments were of the highest order. The bitter spirit of the times in which he lived failed to ruffle his well-tempered mind. Howe died in 1705 and was interred in the Parish Church of All-Hallows, London.

In Richard Baxter (born in 1615) "the Christian Ministry had one of its brightest ornaments, and the Nonconformists one of their ablest defenders and advocates. Among Christian writers there was perhaps no individual who occupied a wider circle or who filled it with so deserved an influence."* In 1640, Baxter accepted an invitation to become the parish clergyman of Kidderminster, and within a comparatively brief period, not only did he establish his reputation as one of the most remarkable preachers of the time, but he succeeded in effecting a wonderful improvement in the manners of the people. On the breaking out of the Civil War, he was exposed to some danger, and retired to Coventry where he ministered for two years to the garrison and the inhabitants. He afterwards accepted the office of Chaplain to Col. Whalley's regiment, and was present at the siege of Bristol and other places. His influence was at all times exerted to modify the intolerance of partisanship, and to promote peace between contending

* "Life of Baxter," by Rev. W. Orme, vol. 1, p. 792.

parties. He returned to Kidderminster, when ill-health forced him to leave the army, and there he published his great work "The Saint's Rest." Baxter was opposed to the execution of the King and objected to what he deemed to be the usurpation of Cromwell even in the presence of the Protector himself. On the return of Charles he was appointed one of his chaplains, and was offered the see of Hereford, which, however, he declined, and asked instead to be permitted to return to his flock at Kidderminster. He wanted no salary, but his request was refused. The Act of Uniformity at length drove him out of the English Church. In 1685 he fell into the clutches of the brutal Jeffreys, who condemned him to pay a heavy fine or to be imprisoned in default. After a confinement of nearly eighteen months, Baxter was released, and lived to see better times. He died in 1691. The total number of his publications exceeded 160; his autobiographical narrative is historically valuable; the review of his opinions is spoken of by Coleridge as one of the most remarkable pieces of writing in religious literature. A complete edition of his works, in 25 vols., with a life by Orme, was published in 1830.

John Goodwin, born in 1593, was a native of Norfolk. He received his academical education at Cambridge, where he took his degree as Master of Arts,

and was elected fellow of Queen's College on November 10th, 1617, in the twenty-fourth year of his age. On his admission into holy orders, "his sermons are said to have displayed an elegance and an erudition which excited admiration." He went to London in 1632, where he formed an Independent Church in Coleman Street and preached there more or less regularly until his death. Goodwin was "ever a fighter," and in theological and political matters alike, wielded a very powerful pen. One of his best known books was "The Divine Authority of the Scriptures Asserted," published in 1648.* "It is highly honourable to Goodwin, though the fact is little known, that he was the first of our countrymen who excited general attention by writing distinctly and explicitly in defence of universal liberty of conscience, as one of the most sacred rights of human nature. He had published several admirable tracts against all coercive interference in matters purely religious, before either Locke or Milton or even Dr. Owen had written a single line on the subject."† At the Restoration Goodwin was passed over without molestation, probably because of his Arminian principles. He died in 1665.

* The writer has a copy of the first edition of this work. The title page has the following:—"London, printed by A. M. for Henry Overton, and are to be sold at his shop entring into Popes-Head-Alley, out of Lumber Street, 1648."

† From the Preface to the Rev. Thomas Jackson's "Life of Goodwin."

Andrew Marvell, poet, and incorruptible Member of Parliament for Hull, was born at Winestead in Holderness in 1621. In the year 1657 he became assistant to John Milton, then Latin Secretary to Cromwell. Marvell's parliamentary career was a distinguished one, but the maintenance of his honest principles sometimes placed him in pecuniary straits. He abounded in wit, and on occasion, sarcasm; and these he employed in chastising ignorance, insolence and vanity in controversialists. "It is highly honourable to Marvell that his extraordinary powers of satire were in his case never employed except in the cause of truth or oppressed innocence. All his principal productions owed their origin solely to his chivalrous love of truth, justice and honour."*

Marvell was a writer of both prose and verse of no mean order, and his political satires made him a power in opposition to the arbitrary measures of the Government of the day. He died in 1678, and was buried in St. Giles-in-the-Fields, London.

James II who came to the throne in 1685, was an avowed Roman Catholic, and the three years of his reign were years of horror. James did not leave anyone long in doubt as to his character and intentions. One of the earliest of his appointments was the promotion of Jeffreys, who had a reputation for cynical

* "Life of Rev. John Howe," by Henry Rogers, p. 161.

barbarity, to be Chief Justice. An early victim of Jeffrey's brutal conduct was Richard Baxter, one of the greatest Englishmen then living, and, it should be added, one of the most tolerant. He was now in his seventieth year and a great sufferer, but after a mock trial he was fined and sent to prison.

Never had the fortunes of English Nonconformity fallen so low. The Government informers were everywhere. No man could be sure that his most innocent words would not be construed into treason. Conventicles were still held, but, as Lord Macaulay says, "under such conditions as prevail when a gang of coiners is at work. The secrecy was absolute; sentinels were posted to give alarm, and no singing was permitted." But as the darkest hour of the night is just before the dawn, so the nether gloom of the reign of James preceded the dawn of the Revolution.

William of Orange set sail for England, and anchored in Torbay on the fifth of November, 1688. King James was at last roused to a sense of his danger, and was profuse in his promises of concession and reform. His repentance, if such it was, came too late to save him. He had alienated his best friends. In a few weeks James's supporters had melted away, the King had fled, and the bloodless Revolution was an accomplished fact. The nation received William and Mary with joy, and a better spirit at once sprang up

among all classes of men towards each other. The Nonconformists deemed it advisable to send a respectful address to his Majesty, on his accession to the throne, which the Rev. John Howe was deputed to present. He delivered an eloquent and appropriate speech on the occasion, to which his Majesty returned a very gracious answer, assuring him that the preservation of the Protestant religion would ever be the special object of his attention.

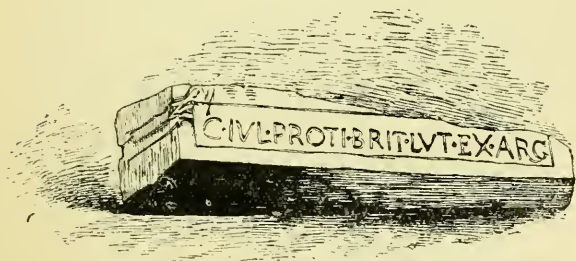
A Toleration Act was passed, which exempted Dissenters from certain penal laws passed in the previous reigns, and "in the first eleven years after the passing of the Act, licences were taken out for no less than 2,418 Dissenting places of worship."*

The accession of Anne (second daughter of James II) to the throne, in 1702, inaugurated a reign which tended to undo the benefits of William's tolerance; and retrograde measures were passed which inflicted great hardships on Nonconformists.

Anne was succeeded in 1714 by George I, and since his time the cause of religious freedom, though sometimes it may have progressed slowly, has not been subjected to any great reverses. In 1812 the Toleration Act was amended, and its provisions somewhat enlarged. In 1836, it ceased to be necessary for

* "A Short History of Christianity in England," by Howard Evans, p. 43.

Nonconformists to be married in the Established Church, and in the same year an Act was passed for the registration by civil authorities of births, deaths and marriages. In 1868 Church rates were practically abolished. Many other religious disabilities have been removed, and great progress has been made in the direction of religious equality. Jews have been admitted to Parliament and objectionable oaths and affirmations have been abolished. Nonconformists have been admitted to the national universities, and Nonconformist burial services in churchyards and cemeteries have been legalised. Gradual progress has thus been made towards attaining the ideal of the Free Churchman, "A Free Church in a Free State."



BLOCK OF LEAD (ROMAN PERIOD).

Weighing 9 st. 9 lbs., found at South Cave in the year 1890,
and now deposited at Cave Castle.

CHAPTER I

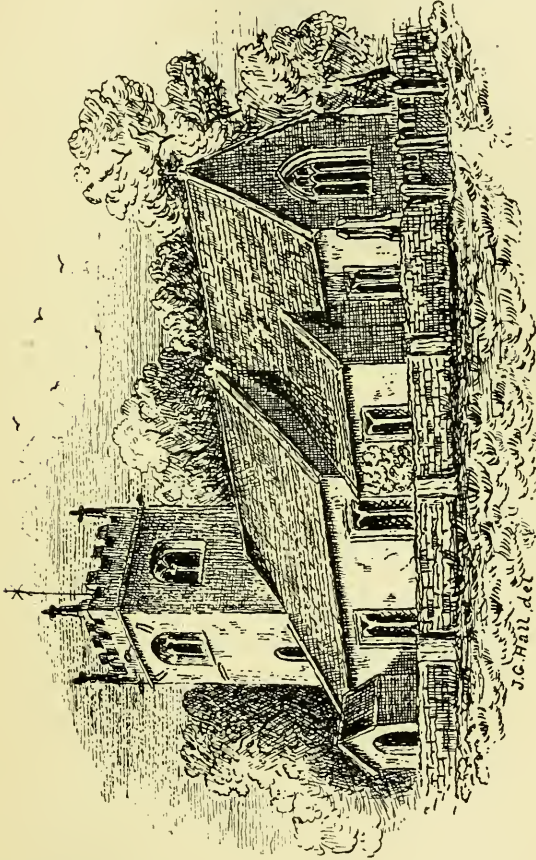
EZEKIEL ROGERS AND ROWLEY

A FEW months before the sailing of the "Mayflower" for America in 1620, the Rev. Ezekiel Rogers had been inducted to the living of Rowley in the East Riding of Yorkshire. He was a man of energy and decision of character. His deep experimental preaching was prized by persons of mature minds while his kindly winning ways attracted the young.

It was not until 1638 (in the reign of Charles I) that pressure was brought to bear on Rogers under the Act of James I. In his later years he referred to this subject in the following words:—"The Lord gave me a call to a public charge at Rowley in Yorkshire where by the gentleness of Toby Matthew (so he familiarly called the Archbishop of York), I was favoured both for subscriptions and ceremonies, and enjoyed my ministry about seventeen years in comfortable sort, till, for refusing to read that accursed book which allowed sports on God's holy day, I was suspended, and by it and other signs of the times, driven with many of my hearers into New England."

Rogers induced twenty of his parishioners to

accompany him, and they sailed from Hull in 1638, in the ship "John" of London; it is stated that



ST. PETER'S, ROWLEY, OF WHICH THE REV. EZEKIEL ROGERS WAS RECTOR.

"along with them went the first printing press used in America."*

* Pamphlet on "Rowley" by the Rev. A. N. Cooper, M.A., p. 9.

The following entry with reference to their departure has been inserted in the Rowley Parish Register ; but at a later date.*

“ 1638. Among the divines which went over this summer to New England were the Rev. Ezekiel Rogers, M.A., sometime chaplain in the family of Sir Francis Barrington, of Hatfield Broad Oak in Essex, afterwards Vicar (Rector) of Rowley, in Yorkshire, where he continued a successful preacher to a numerous congregation almost twenty years. The Archbishop of the Diocese, Dr. Matthew, being a moderate divine, permitted of these Lectures or prophesyings, which Queen Elizabeth had put down. The ministers within certain districts had their monthly exercises, when one or two preached, and others prayed before a numerous and attentive audience. One of the hearers, who bore an ill-will to the exercises, told the Archbishop that the minister had prayed against him, but his Grace, instead of giving credit to the informer, answered with a smile, that he could hardly believe him ‘ because these good men know (says he) that if I were gone to heaven, the exercises would soon be put down.’ Which came to pass accordingly, for no sooner was his successor (Neile) in the chair, but he put a period

* It is an unfortunate circumstance that the early Rowley Parish Registers covering this period have been missing for many years. The earliest existing Register commences in 1652.

to them and urged subscription with so much severity that many of the clergy were suspended and silenced, among whom was Mr. Rogers, who having no further prospect of usefulness in his own country, embarked with several of his Yorkshire friends for New England where he arrived in 1638 and settled at a place he called Rowley."

Rogers was a man of some means, and he describes his fellow emigrants as "godly men and most of them of some estate." Between the time of their arrival in October, 1638, and the settlement at Rowley, in Essex County in the State of Massachusetts, early in the following year, a number of other families had joined the party, making then sixty in all. "Which of the aforementioned sixty persons were heads of those (about) twenty families, which came out from England with Mr. Rogers, cannot now be determined. There is little doubt, however, that James Barkar, Thomas Barkar, Matthew Boyes, Jane Brocklebank, Edward Carleton, Hugh Chaplin, John Haseltine, Robert Haseltine, Joseph Jewett, Maximilian Jewett, Francis Lambert, Thomas Mighill, Thomas Nelson, Thomas Palmer, Francis Parrott, John Spofford and Thomas Tenney were among them."*

"Michael Hopkinson, William Stickney and Richard Swan were dismissed from the Church in Boston

* Gage's "History of Rowley," in America, p. 132.

to the church in Rowley." This must have been in the early days of the settlement because from the Town Records it appears that William Stickney became a Freeman of Rowley on October 7th, 1640.

Of the sixty heads of families of the first settlers, only two are designated "Mr.", namely "Mr." Ezekiel Rogers and "Mr." Thomas Nelson.

Having arrived at their destination in October, Mr. Rogers and his company on the 2nd of November reported themselves to the Church in Boston, and asked permission to partake with them of the Lord's Supper. It is deeply interesting to trace his charity, as well as fidelity to the truth, in the statement he made to the friends at Boston. He acknowledged that "in the English Church there was soundness of doctrine, excellency of ministerial gifts, and God's blessing upon the same for the work of conversion, but there were such corruptions that he could not any longer join with it. He objected to their National Church, their anti-christian hierarchy, their dead service, their abuse of excommunication, etc."

Those who are acquainted with the history of the Pilgrim Fathers, know something of the terrible sufferings which pioneer settlers had to endure in New England. Mr. Rogers and his company, however, arrived at a time when these had begun to abate, and they spent their first winter in Salem. Meanwhile



FRONT VIEW CAVE CASTLE.

(About the year 1800).

they made good use of their time in looking out for a suitable place in which to settle permanently. A man of Mr. Rogers' mark and with such a following would be an acquisition, and he received appeals from several of the rising townships requesting him to settle in their midst. Feeling however, his responsibility, as he says, to "many persons of quality in England who depended upon him to choose a fit place for them," he consulted with the ministers of Massachusetts and ultimately concluded to accept a locality between Ipswich and Newbury, the bounds to be eight miles in a direct line from their meeting house, and the cross line to be between the Rivers Ipswich and Merrimac. This tract they purchased for 800 dollars, and, on 4th of September, 1639, it was ordered that Mr. Rogers' plantation should be called "Rowley."

The little community laboured in common for five years, and among the earliest fruits of their joint effort was the erection of a place of worship.

Mr. Rogers continued to be their Minister for over twenty years, as he himself states, "with much rest and comfort."

In a letter written less than three years before his death to a brother minister he says: "I am hastening home, and grow very asthmatical. Oh! that I might see some signs of good to the generations following, to send me away rejoicing! Thus I could

wearily you and myself, but I break off suddenly. O good brother, I thank God I am near home ; and you, too, are not far off. Oh ! the weight of glory, that is ready waiting for us, God's poor exiles ! We shall sit next the martyrs and confessors. Oh ! the embraces wherewith Christ will embrace us ! Cheer up your spirits in the thoughts thereof ; and let us be zealous for our God and Christ, and make a conclusion. Now the Lord bring us well through our poor pilgrimage."*

By his will, dated 17th April, 1660, after making provision for his wife for life and leaving various legacies to relatives, he gave certain properties for the benefit of the church and town of Rowley, "for the better enabling them to carry on the ministry for ever." His Latin books (valued at £47 os. 8d.) and some English works he gave to Harvard College.

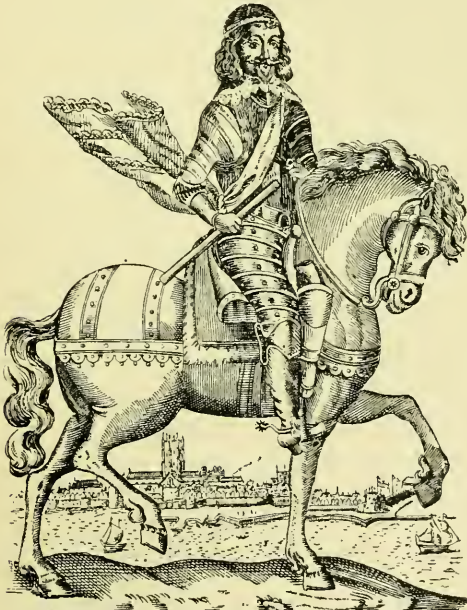
Mr. Rogers died on June 23rd, 1660, and was interred in the Rowley cemetery, where a monument, bearing the following inscription, has been erected to his memory :—

" REV. EZEKIEL ROGERS,
FIRST MINISTER OF ROWLEY,
BORN AT WETHERSFIELD, ESSEX COUNTY,
ENGLAND, A.D. 1590. MINISTER

* This and other extracts are from Gage's " History of Rowley," in America, published at Boston, U.S.A., in 1840, a copy of which is in the writer's possession.

IN ROWLEY, YORKSHIRE, 17 YEARS.
 CAME TO THIS PLACE WITH HIS
 CHURCH AND FLOCK IN APRIL
 1639. DIED JUNE 23, 1660."

Who can estimate the spiritual loss to this country through the exile of so good and devoted a man as Ezekiel Rogers. And yet our loss proved great gain to the country of his adoption, for the small community which he planted is now a flourishing town.



*The Effigie of the Right Worshippfull S^r John Hotham of
 Hotham Governour of Hull A member of the Hon^{ble}
 House of Commons*

CHAPTER II

THE QUAKERS AND NORTH CAVE

It will scarcely be disputed that among all the teachers and reformers of the seventeenth century, one of the greatest and certainly the most remarkable was George Fox, the founder of the Society of Friends or "Quakers" as they are more commonly called. Fox was born in 1624 and began his public work in the year 1647.

"In every point of view, George Fox was a character of no ordinary rank. Though a stranger to the polish of human learning, he possessed a truly enlightened mind, connected with sound practical knowledge; and fearlessly inculcated, amongst persons of all ranks, sentiments and views on various points, equally conducive to the immediate comfort, and to the amelioration and advancement of the various classes of civil society. These views, though then rejected by many as visionary, have since met with very general acceptance, and in some cases have even obtained the favourable attention of government.

"But what is of still more importance, he was well taught in the school of Christ. He was thoroughly

versed in the Holy Scriptures, which, to use his own expression, were 'very precious' to him, and he always held them in high estimation. He firmly believed in the Son of God, in the atoning efficacy of his sacrifice upon the Cross, and in all his offices and works both *for us*, and *in us*; and by obedience to the Light of Life, the illuminating, renovating power of the Holy Spirit to Christ in his spiritual appearance, he realized in himself the benefits conferred upon mankind by the sufferings and death of the Saviour. He proved himself to be 'a workman that needeth not to be ashamed, rightly dividing the Word of Truth.' '*

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Fox appears to have had a considerable number of adherents in this neighbourhood. Meetings of Friends were held at Elloughton, North Cave, Shipton, Barmby, Ferriby, Hotham, Sancton, Metham, Brantingham and Sandholme; and there were also members of the Society in numerous other places in the district. Meeting-houses were erected at North Cave and Elloughton and most probably in other villages, burial-grounds being also provided.

Severe persecution fell to the lot of the Quakers in this district, and, as the Society has always been scrupulously careful to keep correct records of the

* Introduction to "The Journal of George Fox," eighth edition, in 2 vols.

sufferings of its members, we are enabled to estimate the trouble which overtook local Friends.

“ A meeting was held at the house of Elizabeth Padley, in North Cave, to which Thomas Forge, priest of that town, came with officers and watchmen, and took the names of several present in order to prosecute them. And on the first day following, the same priest stirred up the people at Cliff to oppose their meeting there, so that they were obliged to assemble in the street on a cold rainy day. He also preferred an indictment against fifteen of them at the sessions, where himself appeared as principal evidence whereupon they were committed. This priest had at several other times excited the Magistrates and Officers to the work of persecution.”
 “ Samuel Padley fined £20 10s. od. for attendance at a meeting.” “ Jonas Booth, for praying in a meeting, was fined £10.”*

When we consider the great difference in the value of money in those days and at the present time we realize how very severe these penalties were.

The records of the North Cave Monthly Meeting (which was the business meeting for the District) commence in 1669. The meetings were not confined, however, to North Cave, but were sometimes held in other villages in the neighbourhood.

* Besse's "Sufferings of the Quakers," 1733 edition, vol. 1, p. 319.

In 1672 we have the following entry :—

“ Payed to Thomas Hutchinson, which he had laid out for three books, viz., Edward Burroughs Works in one great volume, and two of William Penn’s, which books were sent to the monthly meeting for the use of the Friends in general. 15s. 3d.” *

This circulation of books was common among the earlier Quakers, who were far in advance of their neighbours in the matter of education.

That local Friends had their full share of suffering will be seen from the following extracts :—

“ At a meeting at Cliffe the third day of the sixth month, 1676, Friends considering the great necessity of Charles Whorlton in regard of his imprisonment, they sent him 10s.”

“ Also considering the condicon of Samuel Wright of Knedlington, he being strictly kept in prison (by a *capias writt*) and his estate but small, they sent his wife 10s.”

“ 4th of the 8th month, 1677, there was distributed for relief of Christopher Whorlton’s family he being prisoner in York Castle for the truth sake, 10s.”

“ The Meeting at Sancton the 5th of the 7th month,

* This and other extracts are from “ The First Minute Book of the North Cave Monthly Meeting,” now in the custody of the Society of Friends at their Mason Street Meeting House, Hull.

1678, the contributions for relief of suffering friends in prison were brought from several meetings."

"The Meeting at South Cliffe the 14th of the 9th month, 1678, there was distributed to Ann Stather (her husband being in prison), 7s."

"Paid for printed pap the 'King's Declaration.' 4d."

This last entry (without date) possibly refers to a Declaration after the Accession of William and Mary, and if so, we can readily imagine the delight with which it would be read.

WILLIAM AND JOHN RICHARDSON OF NORTH CAVE.

A short account of the life of William Richardson, a Quaker born at North Cave in 1624, has been left by his son John (who became a Quaker preacher of note). He tells us that his father was of parents who were honest and of good repute. He joined the Society of Friends and bore with patience the sufferings which in those days fell to the lot of its members. He died in the year 1679, and "was decently buried in Friends burying place in Hotham, near Cave."* He left a widow and five children with a small farm for their support.

After his father's death, John worked upon the farm

* From preface to "Life of John Richardson," published in 1757.

and helped his mother to maintain the family. In the course of a few years she re-married, and the step-father, having no sympathy with John's religious convictions, treated him harshly, eventually turning him out of doors. After casting about for some time, John apprenticed himself to William Allon, a weaver, at South Cliffe, who treated him as his own son. He had commenced preaching occasionally in the villages at the age of eighteen, and had met with much opposition, but, being a fluent speaker, and having a robust frame, he was capable of enduring fatigue and privations which would have appalled most men. He made two voyages to America, one in 1700-3, and the other in 1731-3, and travelled over a considerable portion of what are now the Eastern United States, as well as in the West Indies, meeting with many perils by sea and land. He visited Ireland in 1722, and traversed through a great portion of England and Southern Scotland, preaching the tenets of George Fox. He was twice married, first to Priscilla Connely, and secondly to Anne Robinson, both of whom pre-deceased him. With the latter, who was a preacher in the Society, he obtained a small property at Hutton-in-the-Hole, near Lastingham, where he went to reside in after life, and where he died on April 2nd, 1753, in the eighty seventh year of his age, and was buried in Friends' Burial Ground at Kirby Moorside.

WILLIAM DEWSBURY OF ALLERTHORPE.

William Dewsbury, a Quaker Minister of repute, was born at Allertorpe, near Pocklington. After Dewsbury's death in 1688, George Fox gave the following "testimony" concerning him. "When I came out of Darby dungeon in the year 1651, I, passing through several counties visiting Friends, came into Yorkshire, to a place called Balby, and so I passed to Lieutenant Roper's house, where I had meetings whither several people came, who, after they had heard the truth declared, received it, and at one evening meeting there, William Dewsbury and his wife came and heard me declare the truth, and after the meeting, it being a moon-shine night, I walked out into the field, and William Dewsbury and his wife came to me from the meeting into the field, and confessed to the Truth, and received it, and after some time he did testify to it; and in 1653, he came into the North, and declared the Truth; and underwent great sufferings, beating, etc., with the rest of Friends, for the Truth, and then was imprisoned at York, and also at Northampton, in 1654. And in his latter days he was long imprisoned at Warwick; but after he was set at liberty he came to visit Friends at London, where he bore a faithful testimony for love and unity, and against the spirit of division; and after, went back

and finished his course, and laid down his head at Warwick, in peace with the Lord, in 1688.”*

Fox refers to Dewsbury's imprisonment at Northampton. He was tried at the Assizes there, and his robust answers to the judge's questions remind us of John Bunyan's trial, which took place some five years later. The following dialogue occurred between the judge and Dewsbury.

Judge Atkins to Dewsbury : “ What art thou here for ? ”

Dewsbury : “ The mittimus will express what I am committed for, but a copy of it I am denied by the keeper of the gaol.”

Judge : “ What is thy name ? ”

W.D. : “ Unknown to the world.”

Judge : “ Let us hear what that name is that the world knows not.”

W.D. : “ It is known in the Light, and not any can know it but him that hath it, but the name the world knows me by is William Dewsbury.”

Judge : “ What countryman art thou ? ”

W.D. : “ Of the land of Canaan.”

Judge : “ That is far off.”

W.D. : “ Nay, it is near, for all that dwell in God

* From Preface to a Volume of Dewsbury's Works, “ London, Printed and Sold by Andrew Sowle, at the Crooked Billet in Holloway Lane, Shoreditch,” 1689.

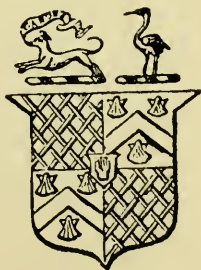
are in the Holy City Jerusalem which comes down from Heaven, where the soul is in rest, and enjoys the love of God in Jesus Christ, in whom the union is with the Father of Light."

Judge: "That is true, but are you ashamed of your country; is it a disparagement for you to be born in England?"

W.D.: "Nay, for the Truth's sake I am free to declare according to the knowledge of the world, my natural birth was in Yorkshire, nine miles from York, towards Hull."

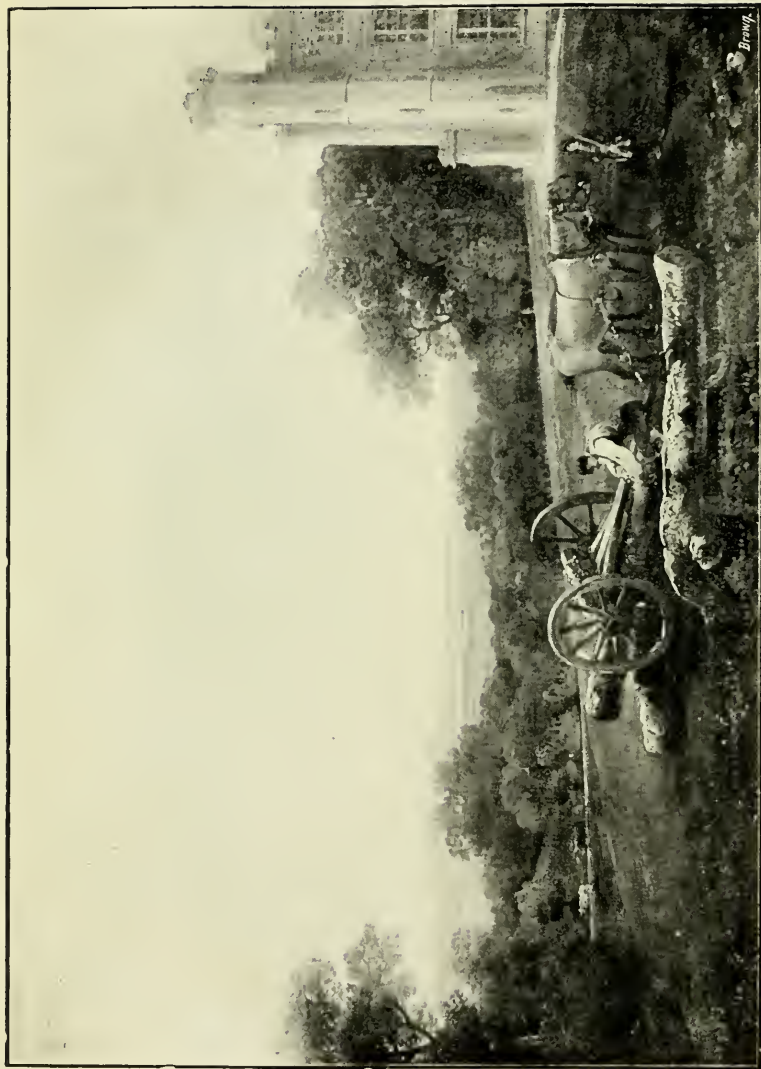
As they were withdrawing, Dewsbury turned to the court, and spake to the judge, as follows:—

"With what measure thou metest to us, it shall be measured to thee again; and the Lord God of heaven and earth will judge between thee and us, and will give unto thee and every one of you, according to the works you have done; and in that day you shall know what is now declared is the Truth, the Lord hath spoken it, in whom we trust, and He will us deliver."



CAVE COAT OF ARMS.





VIEW IN CAVE CASTLE PARK.

(About the year 1800).

CHAPTER III

REV. JAMES BAYOCK AND SOUTH CAVE

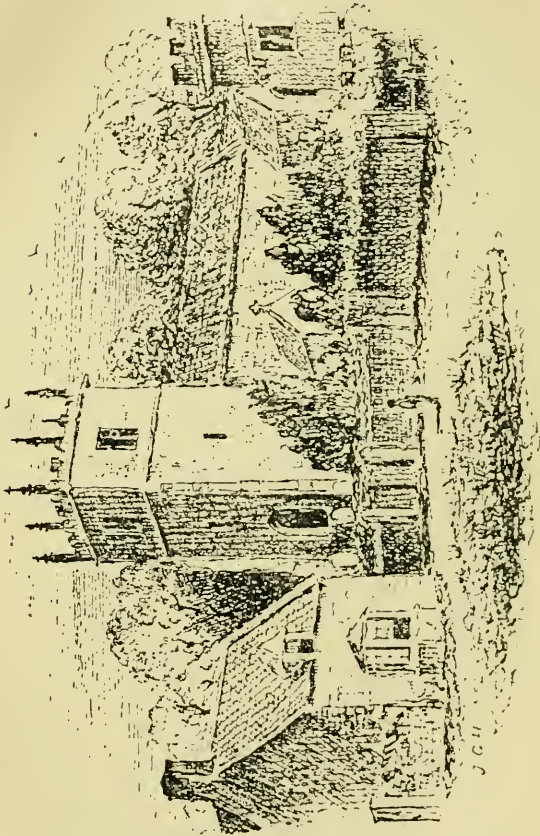
A MEMORIAL STONE in the south wall of the Congregational Church, South Cave, states: "This Chapel was founded A.D. 1662, and rebuilt A.D. 1873." Now, assuming 1662 to be the year in which this Church was established, brave must have been the hearts of those Christian men and women, who ventured in such evil times to join together in Church fellowship.

Tradition has ascribed the formation of this Church to the Rev. James Bayock,* who was said to have been the ejected Minister at South Cave in 1662. It is also stated that he bought a tithe-barn and converted it into the old Chapel which occupied the site of the present structure.

There does not, however, seem to be any evidence in support of the former part of this statement. Bayock in his will, dated March 12th, 1732, describes himself as "an unworthy Minister of Jesus Christ whose doctrine I have preached, tho' with weakness, more than fifty years," which would make the com-

* The name has been usually spelled Baycock, but in the Deeds relating to the Chapel and in his will he signed himself "Bayock."

mencement of his ministry to be about 1680. He was buried on September 29th, 1737, "being above 90



CHURCH CORNER, SOUTH CAVE, IN 1872.

years of age, and supposed to be the oldest minister in England." *

* Northowram Register.

“ We find one James Bayock, son of Thomas Bayock, of York, barber, admitted to St. John’s College, Cambridge, June 13th, 1667, *æ*t 18. If this were the man he would be eighty-eight in 1737.”*

According to Torre, John Seaman, M.A., was instituted to the South Cave Vicarage in 1638, being succeeded at his death, on April 27th, 1662, by Richard Remington, so that it is clear Bayock was not Vicar there. He may possibly have been a Curate or Assistant Minister residing in or near the Parish in 1662, as Calamy in his “ List of Ejected Ministers in the North and East Ridings,” mentions three ministers Mr. Jennison, Mr. Whearam and Mr. Bayock, who were “ not fixed ” in 1662.†

The earliest documentary evidence which has yet been met with of Mr. Bayock’s connection with this Church is in 1700, but of course he may have been, and most probably was there some years before that time. In that year he purchased from J. Kirkhouse, Wilfrid Camp, Robert Levitt and John Blackbourne, a cottage and orchard on part of which the present Chapel stands. The original Title Deed is dated 12th April, 1700.‡ Two years later Mr. Bayock, whose congregation is said to have become a large one, executed a Conveyance of certain property to Trustees. The Deed

* Dale’s “ Yorkshire Puritanism,” p. 16.

† Calamy’s “ Ejected Ministers,” Edit. 1713, p. 835.

‡ This Document is in the writer’s possession.

is dated 1st June, 1702, and is made "between James Bayock, of South Cave, Clerke, of the one part, and James Sparrey, the elder, of Shipton, yeoman; James Sparrey, the younger, of Shipton, yeoman; Eleazer Blackston, of Newbald, yeoman; John Simpson, of Newbald, yeoman; Henry Weedley, of Everthorpe, yeoman; Thomas Dunn, of North Cave, yeoman; Thomas Leake, of South Cave, yeoman; John Lawton, of Sparrington, yeoman; William Plaxton, of Brantingham, yeoman; William Ayre, of Elicar, yeoman; William Blakeston, of Newbald, yeoman; John Mihill, of Ellicar, yeoman; and Thomas Carlin, of Elloughton, yeoman; of the other part," and comprised a house in St. Katherine's Yard, a little yard on the north side of the house, and a piece of ground twelve yards in length and six broad (the latter for a stable to accommodate the horses of persons attending the services from a distance).

It will be observed that the parties, to whom this property was conveyed by Mr. Bayock, resided not only in South Cave, but in nearly all the surrounding villages, from which no doubt he drew many of his hearers, and this would of course render some stable room necessary.

Unfortunately there are no records of the Church at this period, and we know nothing of the work carried on year after year by this good man.

In the Register of the Archbishop of York, we find the following : “ Ordered that a House at South Cave, standing on a piece of ground called Catherine’s Close, be licensed for a Meeting House for Protestant Dissenters April 22nd, 1718.”

In the year 1730, Bayock executed another Deed to a body of Trustees as before, by which he conveyed to them a house, chapel, and stable “ for the sole use service and conveniency of all persons that shall attend Divine Service at the aforesaid House Chappel or Building so long as the same shall be tollerated by Law and from and after the expiration of such tolleration then to such Uses as the major part of them shall think convenient.”*

On March 12th, 1732, James Bayock made his will, and the following is a copy of that interesting document :—

“ I, James Bayock, of South Cave, in the County of York, Clerk, an unworthy Minister of Jesus Christ, whose doctrine I have preached, tho’ with weakness, more than fifty years, being at present sound in my Intellectuals, yet indisposed by an aguish distemper, and knowing the uncertainty of mortal life, tho’ I believe ‘ Quod terminus vitæ humanæ sit fixus et immobilis,’ do make this my last Will and Testament. First, I bequeath my Soul to the Father of Spirits

* These extracts are from the original Deeds.

through Jesus Christ, looking for Salvation onely by the merit of Jesus Christ, not by works of righteousness which we have done. I believe the Holy Scriptures of the Old and New Testament to be the only Rule of Faith and Manners. My body I committ to the ground till the Resurrection of the dead, but to be buried on the backside of my Chappel or in my orchard by my Executors, knowing Superstition first brought Bodies to be buried in Churches, according to Doctor Fuller's History, Century the Eight, whose words are these :—' Anno 758. About this time bodies were first brought to be buried in Churches, when before neither Prince nor Prelate was to be buried within the Walls of a Cyty, till Eadbert, King of Kent, granted it to Cuthbert, Archbishop of Canterbury; also the Law of the twelve Tables of Rome did forbid Bodies to be buried with-in the Cyty, though it be now a custome, yet in Cytys it is prejudicial to the health of the living.' All my real personal estate in this world I give and dispose of in the following manner :—First I give unto my dear wife Mary Bayock all my real estate in land, viz. my dwelling freehold house in which I live in South Cave, with ye orchard dovehouse and all other houses and buildings belonging thereto also ye little close att ye orchard end all which I give to my said dear my very dear wife aforessaid and her heirs for ever. Also I give unto my dear wife Mary

Bayock my little park in the Newfield and the freehold house besides our Chappel standing upon ye same ground called St. Katherine's Yard with common rights and all right belonging to ye same all which above said I give to my said dear wife and her heirs for ever. As for my personal estate my goods household and books which are of small value I give to my dear my very dear wife, which real and personal estate will hardly be a competency for her. God knows I never sought riches by being a non-conformist, but knows I exposed myself to poverty and persecution as many others have done. Lastly I make my dear wife sole Executrix of this my last Will and testament written by my own hand revoking all other. I can give nothing in legacies but a shilling to each of my Brother Bayock daughters and a shilling to each of my Sister Wheelwright daughters and sons because my personal estate will not pay what I owe and funeral charges which I desire may be without any pomp and charges. Those now last lines also I make a part of my last Will and Testament. Sealed signed and delivered in ye presence of the Witnesses under written In testimony whereof I have hereunto set my hand seal this 12 day of March ¹⁷³¹₁₇₃₂. James Bayock (LS), Will Hall, William Weedley, John Carlill, John Lyon."

"The fourth day of October 1737 the Will of James

Bayock late of South Cave in the County of York Clerk was proved in the peculiar Court of South Cave by the oath of Mary Bayock widow the relict the sole Executrix in the said Will named to whom administration was granted she having been first sworn duly to administer.”*

In Heywood's "Northowram Register" there occurs the following entry in the year 1737: "Mr. — Bayock of South Cave near Hull bur: Sept. 29th aged 90 or upwards a dissenting Minister supposed to be the oldest Minister in England."

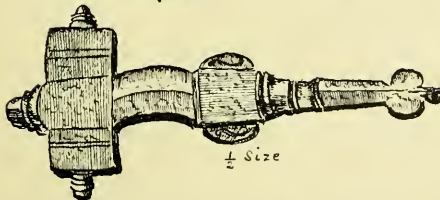
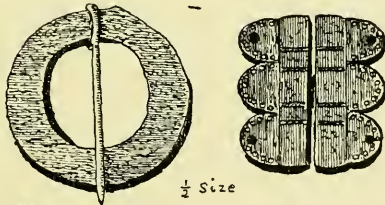
It does not appear from the South Cave Parish Registers that Mr. Bayock was buried in the Churchyard, and most probably he would be interred "on the back-side of his Chapel or in his Orchard," in accordance with the wish expressed in his Will.

From the Church records we learn that Mr. Bayock was followed by the Rev. Thomas Hickington, who died in 1754 at the age of 82, and that the succeeding Ministers and the years in which they respectively entered on their ministry, were as follows:—Ellis 1754, Blackburn 1780, Grimshaw 1781, Tapp 1791, Nettle-ship 1821, Kelsey 1824, Stott 1831, Allen 1839, Roberts 1847, Menzies 1854, Murray 1869, Elliott 1874, Davies 1879, and Jowett 1900, who resigned in June 1903.

* From Office Copy Will issued by the York Probate Registry.

For over ten years there had been no settled Minister until January 1914, when the Rev. R. Brotherton became the Minister.

The present Church was erected on the site of the old building in 1873.



ANGLO-SAXON URN AND BRONZE ORNAMENTS FOUND AT SANCTON.

CHAPTER IV

REV. CHRISTOPHER NESSE, M.A.

CHRISTOPHER NESSE, M.A., of St. John's College, Cambridge, an eminent divine and a voluminous theological writer, was born at North Cave, December 26th, 1621. He was the son of Mr. Thomas Nesse, husbandman, and "was for ten years educated at a private school kept by the Rev. John Seaman, Vicar of South Cave, in grammar learning, till he was sixteen, when he was sent to Cambridge," where he graduated. Having spent seven years there, he retired into the country at the age of twenty-three in the time of the Civil Wars, and preached for a while at South Cliffe Chapel under the superintendence of his uncle, Rev. William Brearcliffe, Vicar of North Cave. From thence he received a call into Holderness, and after a few years to Beverley, where he taught school and preached occasionally. In 1650 he was presented with the living of Cottingham, where he remained five or six years. About the year 1656, he became Lecturer at the Parish Church, Leeds, of which the Rev. William Styles, M.A. (formerly of Hessele) was the Puritan Vicar. He was ejected by the



REV. CHRISTOPHER NESSE, M.A.

Act of 1662, and preached for some time in private. The Five Mile Act of 1665 drove him to Clayton, and thence to Morley, where he resided and preached in the villages about Leeds. Afterwards he opened a school at Hunslet and preached there, and in 1672, when persecution raged less fiercely he ministered publicly in the Riding-house, Leeds. He was excommunicated four times, and upon the fourth occasion there was issued against him a writ "De Excommunicato Capiendo." To avoid this he removed to London in 1675, and there he preached to a private congregation in Fleet Street. He died on December 26th, 1705, aged eighty-four years to the day, and was buried in Bunhill-Fields, having been upwards of sixty years in the Ministry.

Mr. Nesse was the Author of numerous works, the principal one of which was "A History of the Old and New Testaments" in four Volumes folio.*

That Mr. Nesse was possessed of a greater sense of humour than might be thought possible from his portrait, is evident from the following anecdote which is related of him.

"He was a man much superior to vulgar

* From a short account of Mr. Nesse prefixed to his Book, "Antidote against Arminianism," 8th Edition (1881); and from Calamy's "Account of Ejected Ministers," 2nd Edition (1713), Vol. 2, p. 799. A list of Mr. Nesse's Works is given in Dale's "Yorkshire Puritanism," p. 114.

prejudices ; and going one Christmas day with one of his hearers to pay some visits on the members of his congregation, a good woman brought out a great Yorkshire goose-pie for the entertainment of her visitors. Mr. Nesse's friend objected to the dish as savouring of superstition. ' Well then, brother,' said Mr. Nesse, ' if these be walls of superstition, let us pull them down,' and immediately set about the work of demolition."*

REV. ROBERT TODD, M.A.

Robert Todd, baptised in South Cave Church on December 7th, 1597, was the son of Thomas and Anna Todd (formerly Flint), who were married in the same Church on November 25th, 1595.

The following short account of Mr. Todd is given by Calamy in his " Account of Ejected Ministers."

" Mr. Robert Todd, M.A., was born at South Cave, in the East Riding of the County of York, and after his education in country schools, was sent to Jesus College in Cambridge.

" After taking his degrees he returned into his native country, where he was Minister first of Swinefleet Chapel, and afterwards of Whitgift Church. He was ordained Sept. 2nd, 1621. In 1625 he was presented with the Vicarage of Ledsham, and afterwards was called

* Monthly Repository, 1812.

Nuptiae celebratae fuerunt inter Robertum Dwyer et Elizabetham
 Fitzgerald 26. die Novembris eodem anno.
 Robertus Todd & Co: filij fuit baptiz: 7. die Decembris eodem anno.
 Maria Fenington fuit sepulta 9. die Decembris eodem anno.
 Thomas Wale fuit sepultus 20. die Decembris eodem anno.
 Johana Dunning fuit sepulta 21. die Decembris eodem anno.
 Robertus Mervin fuit sepultus 26. die Decembris eodem anno.
 Francisca Belgrave fuit sepulta 26. die Decembris eodem anno.
 Matheus Bonow fuit fuit 29. die Decembris eodem anno.
 Augustus Jackson filij Euge baptiz: fuit 3. die Decembris eodem anno.
 Anna Belgrave fuit sepulta 2. die Januarij eodem anno.
 Janetia Rogerson fuit fuit 2. die Januarij eodem anno.
 Johana Sutton inermata. exiit 15. die Januarij eodem anno.
 Katherine Plance fuit sepulta 17. die Januarij eodem anno.
 Anna Robinson & Willm filia fuit baptiz: 22. die Januarij eodem anno.
 Anna Stevenson fuit sepulta 24. die Januarij eodem anno.
 Mohammed Prider Landari filij baptiz: fuit 26. die Januarij eodem anno.
 Henry Punsbie vel Punsie pater fuit sepultus 29. die Januarij eodem anno.
 Edwardus Young fuit sepultus ultimo die Januarij eodem anno.
 Habetta Spoford fuit fuit 2. die Februarij eodem anno.
 Maria Punsone fuit sepulta 2. die Februarij eodem anno.
 Maria Spoford Robt filia fuit baptiz: 2. die Februarij eodem anno.
 Nuptiae fuerunt celebratae inter & Co: Rogerson et Janam
 Linton quinto die Februarij eodem anno.
 Benjamin Lamb fuit sepultus 12. die Februarij eodem anno.
 & Co: Middlewood fuit fuit 13. die Februarij eodem anno.
 Elizabeth Taylor Robt filia fuit baptiz: 15. die Februarij eodem anno.

to be Lecturer at the old Church in Leeds, which being too small, a new one was built, of which Mr. Todd was the first Incumbent. He was a faithful Minister there above thirty years, and he so industriously applied himself that even the danger of the Plague could not take him from his beloved work.

“ He was a great Textuary, and a very scriptural preacher. He used to hold a weekly conference with some of his people concerning the sense of some passage of scripture, or some case of conscience proposed the week foregoing.

“ He was a very worthy Divine, an excellent Scholar, and a solid, substantial Preacher; but hath left nothing in print except an Epistle before a book of Mr. Wales. He died very piously, 16th January, 1663-4, aged 67, and was interred in the Chancel of the Church where he had so long been a useful preacher. Upon his grave-stone is a plate of brass with the modest inscription:—‘ Here lieth buried the Body of Mr. Robert Todd, who departed this life, January 16, 1663. Being the first incumbent and Preacher of the Gospel in this place, *ætat* 67.’

“ His memory is to this day precious in Holderness, where he lived and preached in his younger days, and at Leeds, where his Sermons are kept in many hands as a precious treasure.”*

* Calamy's "Ejected Ministers," 2nd Ed. (1713), vol. 2, pp. 796-8.

The Church, in the Chancel of which Mr. Todd lies buried, is St. John's, Wade Lane, Leeds. The plate of brass, which was originally fixed on the floor over Mr. Todd's grave, was removed a few years ago for better preservation and is fixed on the adjoining wall.

It is related by the Rev. J. G. Miall in his "Congregationalism in Yorkshire," that, during a visitation of the plague when more than 1300 persons died of the disease in Leeds, Mr. Todd was most earnest and constant in his labours.

What the plague could not accomplish, was however, effected by the Act of Uniformity, which drove this good man from the trust he had so bravely and successfully filled. During his last illness, being solicited to send for a physician, he said, "No: there is but one in England who can do me good, that is King Charles, by giving me liberty to preach."

The Rev. Cornelius Todd, M.A., second son of the Rev. Robert Todd, was also one of the Ministers ejected in 1662, he being at that time Vicar of Bilton near Wetherby. After his ejection he continued to preach as opportunities presented themselves, though under many disadvantages. We find him in 1685 assisting at a religious service at Mr. Hutton's, at Pocklington. He died on June 29th, 1696, aged 65 years.*

* "Yorkshire Puritanism," by Rev. Bryan Dale, M.A., pp. 153-4



HERE LYETH BVRIED THE
BODY OF MR ROBERT TODD
WHO DEPARTED THIS LIFE
JAN 16TH 1663 BEING THE FIRST
INCUMBENT AND PREACHER OF
THE GOSPELL IN THIS PLACE
© AETAT 67. ©

INSCRIPTION ON REV. ROBERT TODD'S TOMBSTONE.

CHAPTER V

EARLY DAYS OF METHODISM AND THE JACKSONS OF SANCTON

IN the early part of the eighteenth century the religious life of the people of England was at an extremely low ebb. The masses were ignorant and brutal to a degree which in the present day it is difficult to conceive.

At this dark period, however, a religious revival broke out, which changed in a few years the whole aspect of English society. This revival began among a small knot of students at Oxford, and of these John Wesley was the leading spirit. His life (1703—1791) almost covered the century, and in open-air preaching and evangelistic efforts was crowded with work of a most exhaustive character. Better than any of his colleagues he understood the art of organization, and he formed his followers—"Methodists," as they were called—into a compact body. The remarkable results of Wesley's labours effected a complete change in the religious life of the kingdom and in the moral character of the people at large. The religious history of our Yorkshire villages is intimately associated with the work of John Wesley.

Mr. Wesley in his "Journal," under date Thursday, July 2nd, 1761, says, "I set out early (from York) for North Cave, twenty computed miles from York. I preached there at nine, to a deeply serious congregation, and was much refreshed. At two I preached to such another congregation at Thorpe, and concluded the day by preaching and meeting the Society at Pocklington."*

In the month of July, 1776, the town of Howden was favoured by the only recorded visit of Mr. Wesley. In his Journal he says under date of Friday, July 5th, "About eleven I preached at Foggathorpe, a lone house a few miles from Howden. Abundance of people were gathered together, notwithstanding heavy rain, and they received the truth in the love thereof. I came to Howden a little before three, when a large congregation was soon gathered. All were very serious, and the more so because of a few claps of thunder that rolled over our heads."

In the year 1798, Howden became the head of a Wesleyan circuit; and in 1800 the Conference appointed as second preacher there a youth of some twenty years of age, this being his second circuit. He was the future orator of Methodism, the Rev. Robert Newton.

* Rev. John Wesley's Works, Vol. 3, page 65. Edited by Rev. Thomas Jackson, and published 1829—31, in 14 Vols.

In the year 1786 Pocklington had been made the head of a Circuit, and the two Ministers stationed there in that year were Robert Swan and George Holder.

Robert Hudson, a retired shepherd, and Thomas Wallis, a superannuated schoolmaster, who both resided at Sancton, agreed to invite Mr. Holder to pay them an occasional visit at that village. "They told him they could give him some refreshment on the evening of his arrival; that he should have Thomas Wallis's cottage to preach in; half of Thomas's bed for the night, provender and shelter for his horse, and a breakfast for himself the next morning; adding, with an expression of regret, that they could not give him a dinner." Mr. Holder very readily fell in with this proposal, and replied that he would visit them once a month, on a Friday, a day which he observed as a weekly fast.

The place of preaching was by no means an inviting one. Wallis's thatched cottage was low and had but one storey; the floor was much lower than the street, there being a descent of two or three steps at the entrance.

Little could Mr. Holder, or those who thus invited him to the village, foresee the remarkable results which would follow the step thus taken.

The introduction of Methodism into the village

produced changes of the most beneficial kind. When a preacher could be obtained on a Sunday, and there was no public service in the Church, a carpenter's shop was used for the occasion. In addition to the services, the preachers brought with them cheap books, the single sermons of the Rev. John Wesley and the hymns of his brother Charles. Useful knowledge was thus diffused, especially on the all-important subject of true religion; and in due time a Society was formed.

To this society a man named Thomas Jackson and his wife became attached, and an account of three sons of this worthy couple will follow in this chapter.

Thomas Jackson was a farm labourer at Sancton, and though possessed of very little of this world's goods, he was in other respects a man of real wealth, as will be gathered from the following reference to him and his wife, made in after years by his son and namesake.

“In all the relations of social and domestic life, my father's conduct was exemplary. As a servant he was diligent and faithful; as a husband kind and considerate. I never heard him utter an angry word to my mother, and never heard that such a word, during the entire period of their married life, at any time escaped the lips of either of them towards the other.

They lived in unbroken harmony for the space of fifty-nine years."

Mrs. Jackson was the daughter of Mr. Richard Marshall, a carpenter at Sancton, who built a cottage for the newly-married couple, which he gave to them with a garden attached. The house was built of local stone and its roof was thatched. This cottage in which the Jacksons lived was rebuilt some years ago and is now in the possession of Mrs. Pears.

"The annals of Methodism contain the names of a large number of great and good men, remarkable for their piety, zeal and usefulness, who were not favoured with a collegiate education, but who, having passed through the ordinary course in common schools, diligently and with great success built upon the foundation thus laid, and so fitted themselves for positions of great influence in the church and in the world. Self-made men, as they are sometimes called, are worthy of double honour, inasmuch as they have attained their positions under difficulties of which persons placed in more favourable circumstances can hardly conceive."*

Although these remarks were written with special reference to the Rev. Barnabas Shaw, the subject of a later chapter, their truth has never been more fully exemplified than in the case of the Jacksons of Sancton.

* "Life of Barnabas Shaw," by Rev. W. Moister, p. 9.

That three sons of Thomas Jackson should all become Wesleyan ministers, that two of them should be elected President of the Conference—the highest office in Methodism—and that one of them should be elected President on two occasions, is surely a record quite unique in Methodist history.

In this thatched cottage at Sancton, the Jacksons had a family of ten children, of whom nine (four sons and five daughters) lived to be men and women.

Of the sons, William took to farming, and the other three, Thomas, Samuel and Robert, all became Wesleyan Methodist ministers.

In after years, when a neighbour remarked to the father: "Jackson, it was not likely, when you first came to Sancton, that you would ever have three sons in the ministry," the old man quickly responded, "It was one of the most likely things in the world, according to the doctrine of St. Paul, that God hath chosen the foolish things of the world to confound the wise."

With the low wages and dear food which then prevailed, it is surprising how poor people managed to bring up large families, and it is not difficult to appreciate the fact, as recorded by one of the sons, that his father never had five pounds beforehand during the whole course of his life.

A tombstone in Sancton Churchyard bears the following inscription :—

“ Sacred to the Memory of Thomas Jackson, who died December 2nd, 1839, aged eighty-two years ; of Mary his Wife who died March 9th, 1844, in the eighty-sixth year of her age ; and of Mary their daughter, who died October 8th, 1823, in the twenty-eighth year of her age.

“ Being justified by faith, they had peace with God through our Lord Jesus Christ, and all died rejoicing in the earnest hope of everlasting life.”*

Rev. THOMAS JACKSON

Thomas was the second son of this Thomas and Mary Jackson, and was born December 12th, 1783.†

The villagers of Sancton were at that time in a state of comparative ignorance, and, to quote Mr. Jackson’s own words in later years, they “ were in general rude, ill-informed, profane and superstitious.” One mark of their rudeness has still lingered in the

* The stone is immediately to the right on entering the Churchyard.

† In the Sancton Parish Registers there is no entry of the baptism of Thomas at the period of his birth ; but thirty-four years afterwards we find the following entry : “ Baptism—Thomas, son of Thomas and Mary Jackson, May 26th, 1817.” Thomas was at that time in the Ministry, and it is possible that the then Vicar, finding his baptism had not been entered, may have thought it better, though late, to supply the omission.

village in the old circular building in which the cock-fights, or as they were then called, "Sancton Cockings," took place. The only educational establishment for the young was a small endowed school, where the entire range of tuition included nothing more than reading, writing, a few rules of arithmetic and the Church Catechism. Even this limited course of instruction was often interrupted by employment in the fields.

That the parents were solicitous for the welfare of their children, is shown by the following example which Thomas has given us of the family life in the thatched cottage. He says, "Well do I remember the godly zeal of my Mother when she was left in the daily charge of her children, in the unavoidable absence of her husband, who was toiling for their daily bread. When the frugal breakfast was ended, and before we went to school, she was accustomed to take us with her into the parlour ; and while we all knelt around her she commended us to God's mercy in Christ, in a manner the most feeling and importunate. The tones of her voice were most affecting : they seem at this moment to ring in my ears as if they had only been uttered yesterday, and have left an impression which no lapse of time can ever efface.

"But for Methodism this family might, and in all human probability would, have grown up



REV. THOMAS JACKSON.

in poverty, ignorance and religious formalism or indifference.”*

Thomas spent much of his time after he began school, in tending cattle on the Wold hills during the summer months. That this occupation was not to the boy's taste we gather from the following reference to this part of his life.

“Many a dreary day at this early period of my life have I spent upon these hills, watching the cattle, lest they should stray beyond the prescribed boundary, never seeing a human face, or hearing a human voice, from an early hour in the morning till the setting of the sun, eating my cold and frugal dinner alone. A feeling of loneliness has often come over me till my heart was ready to break, and tears and sighs have afforded me a temporary relief. My only companions were the dumb animals of which I had the charge; some of these had an unconquerable propensity to resist my authority, and rush into the turnip field; my only shelter from the rays of the sun, the drizzling mist, or the pelting rain, was a slender hut of my own construction, consisting of a few sods placed upon each other, the covering being a bundle of straw or weeds gathered from the turnip field.

“Sometimes I took a book with me to relieve the

* “Recollections of my own Life and Times,” by Rev. Thomas Jackson (published on his eighty-eighth birthday), from which this account of him has been mainly derived.

tedium of the hours ; but there were then no volumes accessible to me that were calculated to interest a boyish mind. Such books were then comparatively rare, they could only be purchased by sums of money which I did not possess, and in shops of some twenty miles distance, into which I could never hope to enter. My mind was thus left to prey upon itself ; and the most interesting object that ever met my sight upon these wolds was the setting sun, which indicated the time of my return to company whose voices afforded me as sincere a pleasure as Handel's music ever produced even in a cultivated mind."

When twelve years of age Thomas left home to become a farmer's yearly servant. Even to old age he retained a deep impression of the pain and exhaustion he often suffered through being expected to do a man's full tale of work at this early age. He gives us some interesting glimpses of the rude life in a farmhouse at that time. Wooden trenchers were then used instead of plates, and these trenchers were only just superseding hollow places of a circular shape cut in the large oak kitchen tables, which up to that time had served the same purpose. After spending three years in service, two of which were at places some miles distant from any town or village, he was apprenticed to a joiner at Shipton.

When eighteen years of age Thomas attended

some special services held at the Wesleyan Chapel at Market Weighton, and he dated his conversion from that time. Referring to this change he says :

“ Mine was a change not only from misery to happiness, from sorrow to joy, but from the love and practice of sin to the love and practice of holiness. The entire bent of my nature was changed, my views and feelings, my apprehension and inclinations, my desires, hopes and prospects were all new. The experience of nearly seventy years has served only to strengthen my conviction that the change I then underwent was no delusion, but a blessed reality, the effect of a divine operation.”

His brothers Samuel and William experienced a similar change during this revival; and the little Society at Sancton, having increased in numbers, determined to build a Chapel, the services up to that time having been held in a private house. The requisite amount of money was soon raised, mainly through the influence of Thomas's uncle, Mr. Thomas Marshall, and a neat little Chapel was erected on a portion of the garden belonging to the Jacksons, with the full consent of the family. “ Some favourite apple trees, whose fruit had often gratified the taste of the juvenile members of the household, were destroyed to make way for this sanctuary, but everyone felt that the change was a mighty advantage.”

On a stone let into the wall at the west end of the Chapel is an inscription, "Wesleyan Methodist Chapel, 1840," and the building has suffered little from the hand of time. Having joined the Society at Shipton, Thomas now turned his attention to reading such of the few books as he could meet with, and shortly afterwards began to give brief addresses in meetings of the Society, having, as he states, even then a persuasion that he would sometime preach the Gospel. One evening, after the duties of the day were over, he walked some five or six miles to Pocklington to purchase a copy of Lindley Murray's "Grammar." This, his first purchased book, was by a Quaker in York, for it must not be forgotten that in those days the Quakers were doing an immense service in the education of the people. If anyone had met this lonely youth, and had whispered in his ear that he himself would become an author of some repute, that he would be the President of the Wesleyan Methodist Conference, and would, in his later years, be the possessor of a valuable library of his own, consisting of over seven thousand volumes, the lad would have thought it very unlikely that these things would ever come to pass. He next provided himself with a good pocket Bible, Mr. Wesley's sermons, and other works; but to obtain books was a matter of great difficulty, as his wages were scarcely sufficient to supply

him with necessary clothes even of the cheapest kind.

Applications now began to come from many places in the district, asking him to conduct services on the Sabbath.

In the Pocklington Circuit at this time there were but few chapels, so that meetings for preaching and public worship were mostly held in the kitchens of farmhouses and in the cottages of labouring men. The preacher usually stood behind a chair, the back of which supported a moveable desk, upon which lay his Bible and Hymn Book, the people standing or sitting upon chairs, tables, stools, or chests of drawers, as the case might be. In these humble sanctuaries the people worshipped God in spirit and in truth, as their entire behaviour indicated. The sermons to which they listened contained no elaborate phraseology, no disquisitions on dark and doubtful questions, and no hard technical terms. Their substance was the essential truth of Christ's Gospel, and their garb pure Saxon English which even the children understood; while they were delivered with a broad Yorkshire accent.

At the Wesleyan Conference of 1801 there was a difficulty in meeting the ministerial necessities of the Circuits, and as Thomas Jackson's name had, all unknown to himself, been mentioned at the Conference,

he was asked to take an appointment as a "Travelling Preacher," which after some hesitation he decided to do. His first step was to borrow a sum of money from his eldest brother to enable him to indemnify his master for the loss of his services prior to the expiration of his apprenticeship. He was appointed to the Spilsby Circuit in Lincolnshire. His hunger for more books increased, hence the following entry :— "Oh, what would I not have parted with, could I but have obtained forty or fifty volumes which I most needed. I should scarcely have given sleep to mine eyes or slumber to my eyelids, till they had all been read, and their contents treasured up in my memory." At this time he began to learn Greek, which, he says, introduced him into a new world ; and at a later date he began to study Hebrew. In pursuing these studies, he made a practice of frequently rising as early as three o'clock in the morning.

His next removal was to Horncastle Circuit, and during his second year there, he became engaged to Miss Ann Hollinshead, who, with her sister, kept a boarding school.

At the Conference of 1808 held at Bristol, Thomas Jackson entered the "full ministry," and was appointed to Leeds, where he spent two happy and useful years. In Briggate in that town, Jackson discovered an old book shop where many valuable works in divinity



REV. THOMAS JACKSON

In his old age.

(From a portrait in the Sancton Schools).

and general literature were on sale, and from this shop he admits he "often returned all but penniless."

Jackson and Miss Hollinshead were married on 21st November, 1809. In old age, Jackson thus referred to his wife, "She was my best earthly friend, the wife of my youth, and ever my faithful companion for nearly forty-five years."

The next two years he spent in Preston, and here he tells us he read, in the midst of his numerous engagements, from seventy to eighty volumes.

At the Conference of 1814 he was appointed to Wakefield Circuit, under the superintendency of the Rev. Robert Newton. The people there had been accustomed to an enlightened and instructive ministry, some of the ablest ministers in the Connexion having been in the circuit, and this stimulated Jackson to use all requisite care in the preparation and delivery of his sermons; yet he adds, "they were not fastidious but loved the truth and received it with cordiality when presented with simplicity and earnestness."

At the Conference of 1816 he removed from Wakefield to the Sheffield Circuit.

At the Conference of 1817 Mr. Jackson was appointed Assistant-Secretary to that body, and this involved him in a good deal of extra work. At the Conference of 1818 he removed to Manchester.

During his third year in this Circuit he was

suddenly called upon to take charge of the literary work of the Connexion till the next Conference, and, with the consent of the Manchester friends, he removed with his family to London in April. Having never been in London before, every object was not only new but surprising. He however found very little time in which to gratify any curiosity he might have, but his attention was specially directed to the City Road premises where Mr. Wesley had lived and died, and to Bunhill Fields burial ground in the same road, where rest the remains of Bunyan, Watts, Defoe and other well-known men.

Mr. Jackson had formed a very high opinion of the character and writings of John Goodwin, a Puritan Divine, who he thought had received but scant justice, and he undertook the task of writing his life. In the preface, he writes of Mr. Goodwin:—"It is highly honourable to him, though the fact is little known, that he was the first of our countrymen who excited general attention by writing distinctly and explicitly in defence of universal liberty of conscience as one of the most sacred rights of human nature. He had published several admirable tracts against coercive interference in matters purely religious, before either Locke, or Milton, or even Dr. Owen, wrote a single line on the subject." The book ran to 459 pages, and was published in 1822.

The publication of this work probably suggested to the Connexional Authorities the idea of appointing Mr. Jackson as Connexional Editor, and the proposal was in due course made.

“ To this ” he says, “ I felt a strong repugnance on several grounds. It seemed unfair to require from me, who had never enjoyed the advantages of a regular education, the performance of literary duties which men of scholarship and of high intellectual ability had hitherto been selected to fulfil. I had done the best I could during the last twenty years by hard study and extensive reading to acquire theological and literary information, but these pursuits had been carried on under great disadvantages, without the assistance of anyone and in the midst of pressing engagements, so that I had little confidence in myself.”

His entreaties were, however, unavailing, the Conference was inflexible ; and in the printed Minutes of their proceedings stands the record “ Thomas Jackson is our Editor.”

Mr. Jackson found that the edition of Mr. Wesley's works, then extant, had been very carelessly edited, and it was arranged that he should edit and bring out a new and complete edition in fourteen volumes, one volume to appear every two months. This was a great addition to his other labours, but was successfully carried out.

At the Conference of 1830 he was re-appointed Editor for a further term of six years, and altogether he held this important connexional office for a period of eighteen years.

At the Conference of 1838, again held in Bristol, where he had been ordained thirty years before, Jackson was elected President; an office which he says he never desired, but earnestly deprecated 'whenever he heard it mentioned as being likely to devolve upon him.

The Conference desired him during his presidential term, to prepare a volume on the history and progress of Methodism, in anticipation of the Centenary to be celebrated in the following year. This volume of 280 pages was published in due course, and met with general approval.

During his presidential year, he was almost continually travelling either in England, or Scotland or Ireland. This however was not very congenial employment to him, and at the close of his term of office he returned with zest to his study and its less exciting duties. In addition to all his other tasks he published in this year a volume of "Expository Discourses,"* as to which he good humouredly adds, "This work was well

* The copy in the possession of the writer is inscribed "Mrs. Steele, with the kind regards of her brother, Thomas Jackson, Richmond, December 21, 1853."



SANCTON FROM THE SOUTH-EAST.

intended, but was never popular, and was in greater demand in the general book market than among the Methodist people; teaching me that whatever the Methodists thought of me otherwise, they had no high opinion of me as a writer of sermons: so I never obtruded upon the world another volume of the same kind."

In the autumn of the same year he paid his yearly visit to his native place, both his parents being then upwards of eighty years of age.

In 1841 it was proposed that he should be transferred from the Connexional Editorship to the Theological Institution. To the resignation of the Editorship he raised no objection, but he felt that at sixty years of age, to be forced into an engagement so onerous as that of a theological tutor was no light task. Neither arguments nor objections on his part, however, made any impression upon the Conference, and he reluctantly yielded to their request. He therefore went to the Institution, which was then at Stoke Newington but in the next year was removed to Richmond, and at the latter place he remained until November 1861.

When he had been employed seven years in the office of theological tutor, it pleased the Conference a second time to elect him its President. The Conference this year (1849) was held in Manchester, and owing to the Reform movement which led to a sad disruption,

it was one of great anxiety in Methodism. Jackson notes that it was to him a year of hard labour and of deep anxiety. Having concluded his important duties as President, he returned to his quiet course of life at Richmond, "with a feeling of satisfaction and thankfulness which no words can express, and pursued his studies with renewed zest, so as to do everything in his power to aid the young men in their studies and to assist in raising up a zealous, intelligent, and efficient ministry in the Connexion."

In the winter of 1860 his health seriously failed, and at the next Conference he requested to be allowed to retire upon "the list of Supernumeraries," after having served the Connexion fifty-seven years; twenty in the work of the ministry, eighteen as Editor, and nineteen as theological tutor. He wished to have, as he said, "a season of comparative retirement at the close of a busy life," and the Conference, passing a resolution of their high appreciation of his remarkable services, yielded to his request. On his retirement into more private life he received from friends in various parts of the country numerous tokens of the esteem and affection in which he was held throughout the Connexion.

Mr. Jackson tells us it was with mixed feelings that for the first time for the space of fifty-seven years, he had no official appointment of any kind, but was

left at liberty to choose his place of residence, and employ his time as his own conscience might dictate. He adds, however, that he was by no means idle and usually preached every Sabbath. He admits that while in the streets of London he "occasionally felt inclined to pick up a valuable book at a small expense" but had to resist the temptation. He did not, however, give up all his work as an author. He felt it his duty to write a bulky pamphlet in defence of Methodism against the unfair attack of an Irish prelate; he made important additions to his "Life of John Goodwin," and only a few months before his death conducted through the press a revised and enlarged edition of that work, a marvellous achievement for a man nearly ninety years of age.

Even in old age, Mr. Jackson never ceased to be a student: his delight was in his books; he would read for many hours, and then seek a change in writing. What he read he made his own, and was always as ready to dispense his treasures of wisdom as to accumulate them.

In the autumn of 1867 he paid a visit to Sancton, "a spot endeared to him beyond all that words can express." He was grieved to find the parish school sadly out of repair, and the church scarcely less so, and he left a sum of money with the Vicar towards the repair of the school and the church. With this and

other moneys the school was rebuilt, and a stone above the door bears the following inscription ; “ 1870. Jacksons Memorial and National Schools.” In the school there is an enlarged portrait of Mr. Jackson ; but one cannot help wishing that somewhere in the village a more substantial memorial could be erected to the memory of this illustrious family. This might fittingly take the form of a new chapel, preserving the present one as a shrine to which visitors will in future undoubtedly repair.

In the following year he paid another visit to Yorkshire, partly to see his surviving relations and friends, and partly to assist in the services connected with the opening of a new chapel at Market Weighton, where he preached in the evening, his brother Robert having occupied the pulpit in the morning.

The Conference of 1872 was held in London, and he gladly availed himself of the opportunity of being present once more. His friends rejoiced to see him, and the Conference paid him a compliment, by choosing him a second time to be one of the hundred ministers of whom the Legal Conference is composed, a distinction never before conferred on any Methodist minister, After the Conference he gradually declined in health, and he fell asleep on March 10th, 1873, being a few months over eighty-nine years of age.

The Conference caused a long and appreciative

memoir to be inserted in the "Minutes" of 1873, and at a later date a mural tablet was erected in the City Road Chapel, London, with an inscription, the principal portions of which are as follows:—"In Memory of Thomas Jackson, who was for almost seventy years a minister in the Connexion established by the Rev. John Wesley, M.A., and for more than twenty years officially connected with the Society and congregation of this Chapel. He was born in the East Riding of Yorkshire, Dec. 13th, 1783. Died near London, March 10th, 1873, in the ninetieth year of his age, and lies interred, with Ann his wife, in the Cemetery at Richmond, Surrey.

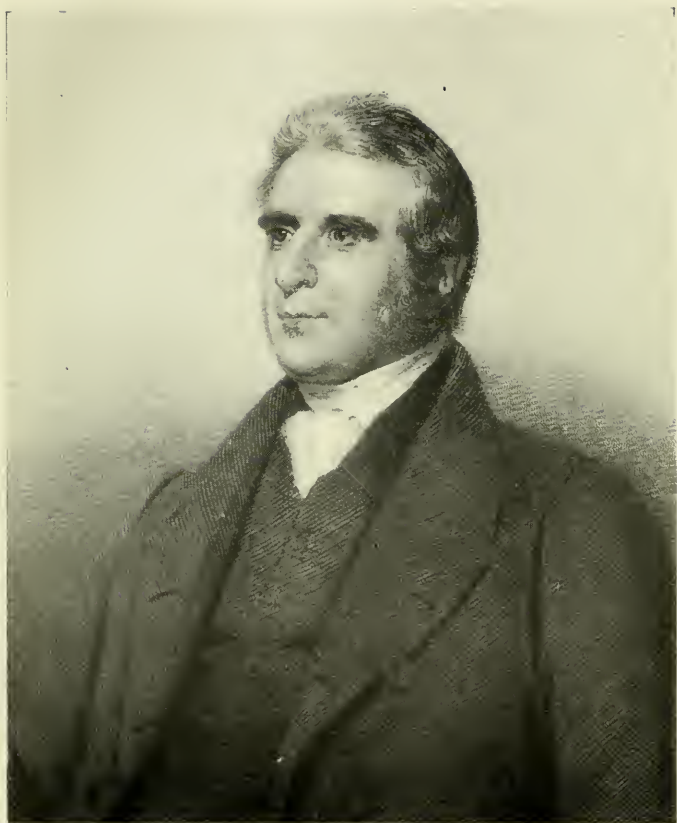
"Throughout the various activities of a long public life, and in the retirement and gradual decay of a happy old age, his spirit and temper were such as became the Gospel of Christ, and he departed in peace and holy hope full of days and full of honour.

"His public services to the Methodist Connexion, as a minister, an author, an editor, and a theological tutor, were of high value and importance, and his brethren marked their estimate of them by twice choosing him to be President of the Conference. His proficiency in English literature, and particularly in theology, was the more remarkable in one who was almost entirely self-educated."

A son of Thomas Jackson (also called Thomas

after his father and grandfather) became a clergyman of the Church of England. He was Rector of Stoke Newington, London, and Prebendary of St. Paul's Cathedral. In 1868 he published a volume of "Curiosities of the Pulpit and Pulpit Literature." In it he gives short sketches of leading Wesleyan Methodist Ministers who immediately succeeded Mr. Wesley, and respecting this part of his book he states in the preface: "The short sketches of the Wesleyan Methodist Triumvirates have been furnished by one revered not only by that body, but by good men everywhere. It will be seen that the mental eye of their author is not dimmed, nor his critical force abated, though he has nearly reached the ripe age of four score years and ten. The writer of course alludes to his venerable father, an ex-President of the Wesleyan Conference and for many years the principal editor of Methodist Literature."

A grandson of the Rev. Thomas Jackson was tutor to our present King.



REV. SAMUEL JACKSON.

REV. SAMUEL JACKSON

Samuel Jackson was born February 10th, 1786,* at Sancton. The education which he received at the village school included reading, writing and a few elementary rules of arithmetic, but he was taken from school while still very young, in order that he might labour for his daily bread. After some time spent in farm work, he was apprenticed to a carpenter in his native village.

From the spirit conversation and deportment of his father and mother, the boy, in common with his brothers and sisters, received impressions which remained with him throughout the whole of his life.

He connected himself with the Methodist Society, and by means of reading, careful thought, and conversation with persons of intelligence, he made such progress that while yet in his teens, he was deemed competent to officiate as a lay preacher in the Society.

At that time the call for ministerial help in the Methodist body was urgent, and towards the close of the year 1806, a vacancy having occurred in the Brecon Circuit, Samuel Jackson was asked to supply the place. Not having completed his apprenticeship,

* This date is given by the Rev. Thomas Jackson in his preface to a volume of Sermons by his brother Samuel, but in the Sancton Parish Registers there is the following entry: "Baptism—Samuel, son of Thomas and Mary Jackson, 22nd January, 1786."

he had to make an arrangement with his master, and this having been done, he went to his new sphere of labour among the Welsh mountains.

At the Conference of 1807 he was appointed to the Launceston Circuit, and after spending two years there he removed to Penzance in 1809.

In 1811 he went from Penzance to Preston in Lancashire, where for twelve months he had his brother Thomas for a colleague.

He then removed to Driffield, in East Yorkshire, where he remained two years, during the second of which he married.

Mr. Jackson had begun to take a deep interest in the young people of Methodism. He saw the great importance of education, and he not only promoted the establishment of Sunday schools, but advocated the formation of day schools in connection with the Society wherever possible.

Great things have been done since that time in Wesleyan day-schools, but it is due to the memory of Samuel Jackson to recall attention to the fact that he was the first mover in this great enterprise.

In furtherance of his designs he made free use of the press, and with the aid of his brother Robert he commenced in 1840 a small monthly periodical, under the title of "The Catechumen Reporter, Sabbath School Teacher's Guide and Parental

Monitor," which they jointly published for sixteen years.

In the year 1847 he was elected President of the Conference, a distinction which he had fairly won by his talents and work, but which he had neither desired nor sought, for he was naturally of a somewhat retiring disposition.

During the sittings of that Conference he preached a sermon on his favourite theme, the importance of attending to the young people of Methodism. The address was printed by request of the Conference, and it is included in a volume of his sermons which was published after his death.

One of the last duties which fell to him as President, was the delivery of a charge to thirty young ministers on their ordination. It was addressed to them in the presence of Conference and of a crowded congregation, in the Holderness Road Wesleyan Chapel, Hull, on August 2nd, 1848, the Conference being then held in that town.

At this Assembly the post of Governor of Richmond Theological College was vacant, and Dr. Bunting, one of the Assembly leaders, proposed Samuel Jackson as Governor, describing him as "an example of gravity and manly thought, spirit and character, and of great assiduity." This proposal was adopted and Samuel Jackson became head of the College.

It was a time of stress in the great Methodist body, and to convey correct information on the subject of Methodism, a monthly periodical was commenced under the title of "The Methodist Vindicator," the editorship of which was undertaken by Mr. Jackson. It was carried on for two years, and fully answered the purposes of its promoters.

In the year 1855 he made a request to Conference to be allowed to retire from his more active labours. He had been forty-nine years in the Ministry, and he considered that he might now fairly ask to be permitted to spend the remainder of his days in comparative retirement. With this request the Conference complied.

The General Committee of the Theological Institution, which met preparatory to Conference, had passed the following resolution; "That the Rev. Samuel Jackson be requested to accept from this meeting on the occasion of his retiring from the office of House Governor, the assurance of its high regard for the virtues which for many years have adorned his personal and ministerial character, and for the services which he has rendered to the Theological Institution, and to the Connexion at large."

On his retirement, Mr. Jackson chose Newcastle-upon-Tyne as the place of his residence. He had formerly exercised his ministry during three years

in that town, he had there many personal friends, and in the same place his son, having returned from Canada, was settled in business as an engineer; so that his entire family hoped to spend a few years in unbroken intercourse with each other.

The Conference of 1861 was held in Newcastle-upon-Tyne, and when his brother Thomas arrived for the purpose of attending it, he found Samuel greatly altered in his appearance. On Sunday, the 28th of July, he attended the public services, and on the following Monday and Tuesday took his place in the Conference, apparently in better health than usual; but on the Wednesday morning, when preparing to attend the ordination service, he became seriously ill, and died on Sunday, August 4th.

He was interred in the Elswick Cemetery in the afternoon of the following Wednesday, the Conference suspending its business for the time, that its members might show a last mark of respect for their deceased colleague by attending the funeral.

From the importance of the Circuits which he occupied, the fact that he remained in many of them several years, and that to some of them he was appointed more than once, it is evident that he possessed in a high degree the confidence of his brethren in the ministry, as well as that of the people among whom he laboured. Of the forty-nine years which he spent

in active service, he was for twenty-two years entrusted with the care of Circuits as Superintendent, and was thirteen times elected to the office of Chairman of a District.

He was ever a hard and attentive reader, and a careful economist of time. As he never indulged himself in any relaxation of effort but continued to be a student even to old age, his ministry always retained its vigour and freshness.

Two years after his death a volume of his sermons was published by the Wesleyan Book Room, which contained a Memoir of him by his brother Thomas.

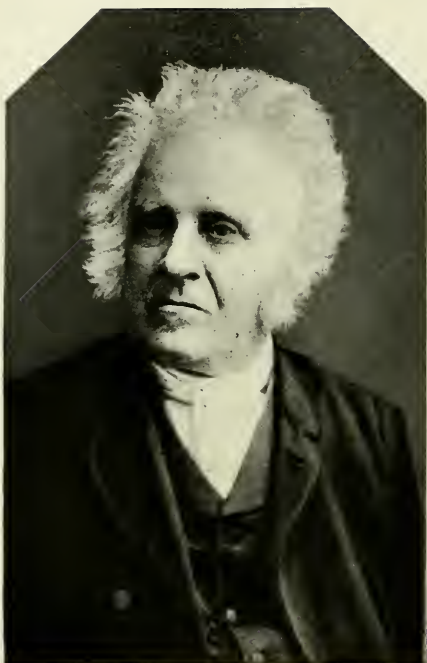
REV. ROBERT JACKSON

Robert Jackson was born at Sancton, July 6th, 1799,* and, as in the case of his brothers Thomas and Samuel, he received his early education at the village school.

As soon as he was old enough to begin work on the land, he had to take his part as a wage earner; and later he was apprenticed to a blacksmith at North Newbald.

The reader will have observed that while William

* This date is inscribed on his tombstone, but in the Sancton Parish Registers we have the following entry: "Baptism—Robert, son of Thomas and Mary Jackson, July 4th, 1799."



REV. ROBERT JACKSON.

the eldest son took to farming, each of the other three was apprenticed to a trade. When it is borne in mind that in those days for a cottager to apprentice a boy was a very serious and costly matter, we can form an idea of the self-denial which had to be exercised by the Jacksons in thus apprenticing three of their sons. It was then the custom for the apprentice to live in the house with his master, but the parents had to provide him with clothes during the term of seven years, and in most cases had to pay an apprenticeship premium of ten pounds.

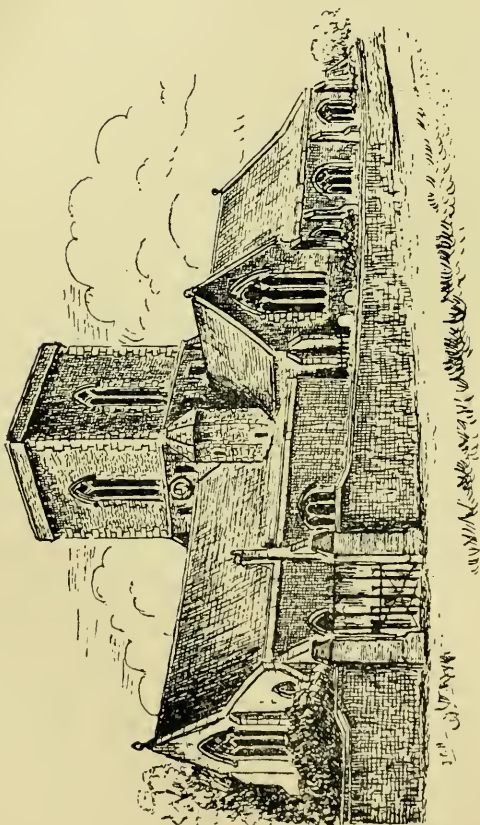
Robert like his brothers Thomas and Samuel, was called to the Wesleyan Ministry, and served the Connexion for many years in a number of important Circuits.

When he was no longer able to fulfil the regular duties of a Circuit, he was placed on the list of supernumeraries, and obtained leave from the Conference to visit, with the concurrence of the ministers and friends, Sunday Schools in various parts of the kingdom, for the purpose of promoting spiritual religion among the young.

He died in Hull on January 14th, 1881, and was interred in the General Cemetery there. His tombstone bears the following simple inscription:—"In affectionate remembrance of the Rev. Robert Jackson, who

was born at Sancton, July 6th, 1799, and died at Hull, January 14th, 1881."

Two sons survived him, namely Thomas and William, who were both well-known medical practitioners in the City of Hull.



ST. HELEN'S, WELTON

In which the Revs. H. Allon, S. Kidd, and G. B. Kidd were baptized.



REV. CHARLES BARFF.

CHAPTER VI

MISSIONARIES AND MINISTERS BORN IN THE DISTRICT

REV. CHARLES BARFF

FROM the South Cave Parish Registers we find that Robert Barff, bachelor, was married to Jane Grasby, spinster, both of that Parish in the year 1790, and in the next year we have the following entry : “ Charles son of Robert Barff and Jane his Wife de South Cave, Labourer, baptized September 11th, 1791.”

The name Barff was formerly a common one both in South Cave and in Broomfleet, which at that time formed part of South Cave Parish. At Broomfleet the Barff family held lands in 1651, and in a deed dated in 1758 a close there is described as “ Barff Close.”

Few particulars can be gathered as to Charles Barff's early days, beyond the fact that he was brought up in great part under the fostering care of his grandmother at Newbald.

It is believed that he became a member of the Fish Street Congregational Church, Hull, of which

the Rev. George Lambert, one of the founders of the London Missionary Society, was then the minister.

In 1811 we find Barff a member at Surrey Chapel, London, of which, at that time, the Rev. Rowland Hill was minister. Mr. Hill was also one of the founders of the London Missionary Society, and took an active part in advocating its claims. Barff formed an acquaintance with and married Miss Sarah Swain, who was a member at "The Tabernacle" of which the Rev. Matthew Wilks was minister. Mr. Wilks was a prominent member of the Board of Directors, and one of that Society's most eminent "fathers and founders."

The exact circumstances under which Barff gave himself to the work we have not been able to ascertain. Having however been accepted by the Directors of the London Missionary Society, and having been designated to Tahiti, Society Islands, in the South Pacific, he was formally set apart for the work at a meeting held in London on February 5th, 1816. In the following July he and his wife set out on their voyage, and arrived at the South Sea Islands in November, 1817.

In July, 1818, Barff removed to Huahine, which then became his permanent settlement, and here for a time he was engaged in the schools. Next he turned his attention to agricultural work, training the natives

to clear the ground and plant coffee, sugar cane and cotton ; all this being in addition to his ordinary preaching and other duties.

In 1821 Barff and a colleague named Ellis were the only missionaries at Huahine. The inhabitants of this island numbered about two thousand, and the greater part of them resided near the Station. In a letter dated 17th June of that year, addressed to the Directors in London, Barff and his colleague reported favourably of their work in all departments.

Year after year Barff continued to send reports to the Directors, giving the most encouraging accounts of the success of the mission, and of the gradual improvement in the condition of the natives.

At the close of the year 1846 Barff, having spent nearly thirty years in the Islands, left Huahine for England, on furlough. He and Mrs. Barff arrived on May 16th, 1847, and after spending a few months here, they again left for Huahine, arriving there on April 29th, 1848.

Barff continued his labours for a few years, but in 1855, on account of his infirmities, he retired. A period of comparative rest, however, appears to have had a beneficial effect, and from the Journals of the London Missionary Society, we learn that he was reinstated in full work in July 1859.

In the year 1864, after having sustained the labours

and contended with the dangers and difficulties of a missionary life for forty-seven years, this good and brave man began to feel he was no longer equal to the work, and arrangements were made for his final retirement to Sydney, New South Wales, where he proposed to spend his remaining days.

Barff and his family left in the "John Williams" (the first missionary ship of that name) which, however, was wrecked on Danger Island, on May 16th, the crew and passengers being saved, but with the loss of all their belongings. Captain Turpie and a crew of six sailors offered to sail in an open boat to Samoa—four hundred miles distant—and seek help. The offer was accepted; the voyage was successfully accomplished; and a month after the wreck the whole party were taken off Danger Island, and landed in Samoa. The Rev. George Turner, one of Barff's colleagues, who was in Samoa at the time of Barff's shipwreck, says in a letter, dated January 7th, 1890:—"After the wreck on Danger Island Mr. and Mrs. Barff were then my guests for some weeks, until they got a vessel to take them to Sydney, and much indeed did we enjoy their company. I used to say that Mr. Barff was one of the happiest old men I ever met with, and Mrs. Barff was wonderfully bright and intelligent also."

On the voyage to Sydney, Barff was seized with a

paralytic stroke, and, never fully recovering the use of his faculties, died on June 23rd, 1866.

Barff was held in the highest esteem by all his colleagues.

Mr. Blossom, one of his co-workers, who returned to England in the year 1844 and paid a visit to Barff's brother at Swanland, says in his journal :—" I walked to Swanland and on to West Ella, to see Mr. Robt. Barff, the brother of Mr. Chas. Barff, who for twenty-six years has been a very laborious and much-respected missionary at Huahine, in the South Seas, and whose intimate friendship I had the pleasure of enjoying throughout the whole of my residence in Tahiti and that group of islands."

Mr. J. B. Blossom, of Liverpool (son of Thomas Blossom the missionary) referring to Barff, says :—" Mr. Barff was a good little man. He constructed a small schooner to sail from his station, Tahiti, etc., and called her the ' Hauti Ore '—or in English the ' Steady '—but of all the cockle boats that ever I was in, this ' took the palm. ' I was once crossing from Eimeo to Tahiti in her when it came on to blow, and as she had only a few stones for ballast, I quite expected she would go down. ' Shall we be drowned ? ' I asked Mr. Barff. ' Don't know, ' was all the reply I got. However, we arrived safely at Tahiti after a voyage anything but ' steady. ' "

Barff was hailed by all—French, English, Americans and natives—as the missionary *sans peur et sans reproche*, ever ready to assist in sickness and in health by his counsel and advice. He habitually visited every home in the settlement to inculcate habits of cleanliness and comfort.

Barff and his wife were both interred in the Devonshire Street Cemetery in Sydney. Their tomb bears the following inscription :—

SACRED TO THE MEMORY
OF
REV. CHARLES BARFF,
49 YEARS A MISSIONARY OF THE LONDON MISSIONARY
SOCIETY IN HUAHINE, ONE OF THE
SOCIETY ISLANDS.
HE ENDED HIS COURSE WITH JOY AND HONOUR
AT SYDNEY,
ON THE 23RD OF JUNE, 1866,
AGED 75 YEARS.
ALSO
IN MEMORY OF
SARAH,
RELICT OF THE REV. C. BARFF,
WHO DIED MARCH 8TH, 1871,
AGED 79 YEARS.

“ BLESSED ARE THE DEAD WHICH DIE IN THE LORD.”

We have thus briefly sketched the career of this good man, who spent a long and laborious life in continuous efforts to promote the welfare of his fellow-men, and whose name deserves to be held in grateful remembrance by all.

Through the kindness of members of Mr. Barff's family in New South Wales, his portrait, as he appeared in his later years, is here reproduced.

MR. THOMAS BLOSSOM

THOMAS BLOSSOM was born at Swanland in the year 1777, but was afterwards closely connected with North Cave. He became a joiner and cabinet maker, and at the invitation of the London Missionary Society, he went out in the year 1821 to the South Sea Islands, where he spent twenty-three years as an Artisan Missionary. He wrote a lengthy account of his own life and travels, and it is interesting to note that on the death of Pomare, the King of the island, Mr. Blossom assisted in making the coffin, and the Rev. Charles Barff officiated at the funeral.

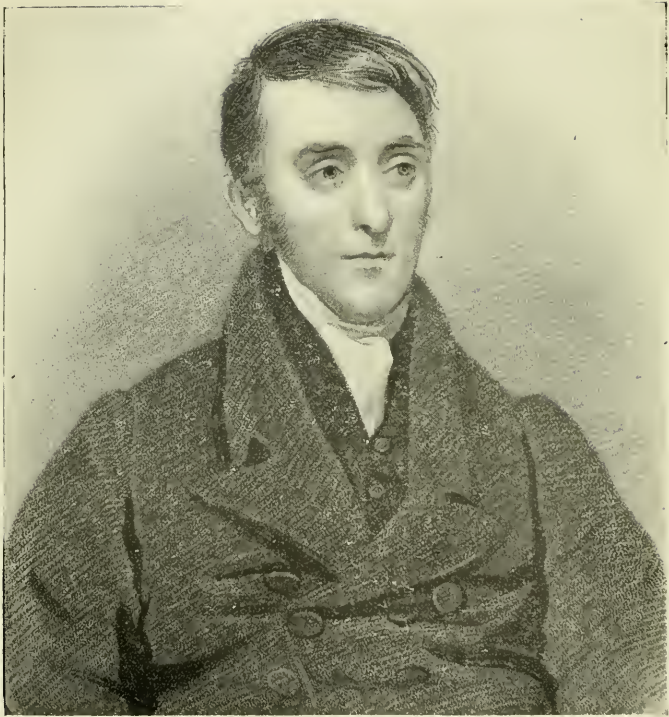
On his return to England, Mr. Blossom sought admission to the Congregational Church at South Cave, and the Church Minute-Book records the fact that "at a Church Meeting held March 6th, 1849, Thomas Blossom was received as member of the Church, having been previously nominated."

Mr. Blossom died at North Cave in the year 1855, and was interred in the Churchyard, the grave being at the West end of the Church. The tomb-stone bears the following inscription :—

“ In affectionate remembrance of Thomas Blossom. As an Ambassador for Christ, he laboured amongst the heathen of Tahite and Eimo in Polynesia for 23 years in connection with the London Missionary Society, and after a life characterized by Christian consistency, having served his generation by the Will of God, he fell asleep in this Parish on the 5th February, 1855, aged 77 years.”

REV. BARNABAS SHAW

BARNABAS SHAW, the subject of our present sketch, by reason of his extraordinary labours, holds a place in the front rank of pioneer Missionaries. He was born at the Village of Elloughton near the northern bank of the River Humber, and about eleven miles west of Hull. He sprang from a humble but pious ancestry. His father, Thomas Shaw, described as of Barmby Moor, bachelor and cordwainer, and Elizabeth Best of Elloughton, were married in the Parish Church at the latter place, on February 15th, 1778. In the Register, Thomas signed by a mark, but Elizabeth was able to append her signature. They appear



REV. BARNABAS SHAW.

to have fixed upon Elloughton for their residence, and from the Parish Register we find there were born two sons and two daughters. Then we have the following entry: "1788, April 18th. Barnabas, son of Thomas Shaw, shoemaker, and of Elizabeth his Wife, baptized—born the 12th."

His early education, like that of most boys of his class, was of a very limited character, but what he lacked in school tuition, he endeavoured to supply by carefully reading useful books at home. He affords another illustration of how much may be done in this way by youths of really studious and industrious habits.

It was not, however, merely in reading and study, in playing his flute, and in watching his father's sheep on the banks of the Humber, that young Barnabas spent his early days. His father was a thorough disciplinarian; and being an industrious man himself, he trained his son in various kinds of work connected with the land.

While still young, Barnabas was the subject of deep religious impressions, and their thoroughness was evinced by his desire to be of use to others. At first he took part in cottage prayer-meetings and other services, and after a time officiated as a lay (or local) preacher.

In 1810 the name of Barnabas Shaw appeared on

the list of "candidates" for the Wesleyan ministry; and a young preacher being soon afterwards required in the Epworth Circuit, he was sent there as a supply. Thus, in the birthplace of John Wesley, surrounded by scenes and associations full of interest to every lover of Methodism, he commenced that ministerial career which was destined to be so varied and so important in its results. He left his humble home at Elloughton to enter upon his future life with mixed feelings; for the life of a Methodist preacher in those days was one of peculiar trial, hardship and privation. The following year he was removed to the Spilsby circuit.

At the Conference of 1814 under the presidency of Dr. Adam Clarke, Mr. Shaw, who had applied for a station on the coast, was appointed to Bridlington, where the Rev. Robert Jackson was his colleague, and on July 24th, he was married to Miss Jane Butler.

Mr. Shaw's attention now seems to have been drawn to the need for help in the foreign field, and, according to an entry in his Journal, he determined to offer himself for the work; this resolution having been made, as he tells us, on Mill Hill, at Elloughton, a place to which he often resorted for meditation and prayer.

His offer was accepted, and he was at first designated for India, but his destination was afterwards changed to South Africa, for which country he

and Mrs. Shaw sailed in the ship "Eclipse," on December 22nd, 1815.

On April 14th, 1816, Mr. Shaw landed in Table Bay. Immediately on arrival Mr. Shaw applied to the Governor for permission to preach not only to the soldiers, but also to the slaves. His application met with a polite refusal, but his sturdy Yorkshire spirit declined to be daunted by this denial, and he decided to enter upon the work without the official sanction at that time required by Colonial law. His first congregation was a company of pious soldiers who had hired a room in which to hold their services.

The limits of his work were, however, too narrow for his enterprising spirit, and the more he thought of the hundreds of thousands of pagan natives in the far off interior, who were perishing without knowledge of the Gospel, the more earnestly he desired to visit them.

At this juncture, the Rev. H. Schmelen, of the London Missionary Society, with some converted natives from Great Namaqualand arrived in Cape Town, and after several interviews with him, Mr. and Mrs. Shaw decided to set out for the interior. Mrs. Shaw bravely offered to bear part of the expense out of her own private means, if in official quarters it might be thought they were exceeding the prescribed limits in that respect.

Mr. and Mrs. Shaw set out on the 6th of September, 1816, on their long journey for Namaqualand, travelling in an ox-wagon. On the 3rd of October, they came to the Elephant River, which was greatly swollen by heavy rains.

At this point there occurred a remarkable incident, which was destined to fix the locality of Mr. Shaw's future labours. It was announced that the Chief of the Little Namaquas with four of his people were approaching. Mr. Shaw entered into conversation with them, and the Chief said that having heard of the Great Word, and of other tribes that had received it, he also was anxious to have it, and had commenced this journey to the Cape to secure a Teacher. They had already travelled two hundred miles, and to the Cape would have been two hundred more. The Chief proposed that Mr. Shaw should return with him, and as Mr. Shaw regarded this as a direct interposition of Providence, he gladly did so.

Upon their arrival at Lily Fountain the home of the tribe, a Council was held at which arrangements were made for the formation of a Mission Station. Thus Lily Fountain became the first Wesleyan Mission Station in South Africa.

The toils and trials connected with the establishment of a Mission Station among a rude and barbarous people, can scarcely be conceived. Mr. Shaw, how-

ever, was well fitted for his new sphere as a pioneer missionary, and he entered upon his duties with the utmost zeal. His first care was to provide a temporary dwelling for himself and his wife, of which they felt the need, after having been so long subject by night and by day to the jolting of their covered wagon. They were kindly allowed to occupy a native hut, made in the form of a bee-hive, with bent sticks stuck in the ground, and covered with rush mats; and they thankfully took up their abode in it, although it had neither window, chimney nor door, and was moreover of very small dimensions. Of this, his first African habitation, Mr. Shaw quaintly says:—
“It is certainly an advantage that we have no furniture, possessing neither chairs, nor a table, nor even a bedstead to encumber us; yet, when weary, we find no difficulty in sleeping on the floor.”

Near to his hut the missionary cultivated a small plot of garden ground, in which he sowed lettuce, onions, radish, mustard, cress and other seeds, which he had brought from England. Great was the astonishment of the natives when they saw some of these spring up in the course of a few days, exhibiting various forms and devices, even, in some cases, letters of the alphabet. Nor was their surprise less marked when they saw the use that was made of these for salad. On seeing this dish brought to the white man's table

as part of the mid-day meal, they clapped their hands in ecstasy, exclaiming, " We never saw anything like this. If Mynbeer and Jeffrouw can eat grass, they need never hunger ! "

He subsequently built a house with such assistance from the natives as they felt willing to render, which was only trifling, as they were unaccustomed to continuous labour.

A rude chapel was afterwards erected and also a smith's shop. Mr. Shaw taught the natives how to make a plough, and their astonishment was great when they first saw this wonderful implement in use. A school was organised, and all the machinery of a mission station was put in operation.

The difficulties of the work at this early stage were neither few nor small ; but they were all overcome by this devoted pioneer missionary and his heroic wife.

The deplorable ignorance of the people was an impediment to progress. They had no correct notion of a Supreme Being, and indeed many of them seemed to lack any conception of the existence of God.

Many of the leading men could not count five, though a distinguished few could proceed as far as ten. Those who were thus clever, in general, made use of their fingers for this purpose ; and as they advanced in knowledge, they added the toes on each foot, till they arrived at fifteen or twenty.

The incessant labours of Mr. Shaw in those early years so taxed his strength that he was compelled to ask the Missionary Society for some assistance and in 1817, the Rev. E. Edwards was appointed as his colleague. Being thus assisted, he began to prepare for a visit to "the regions beyond" in Great Namaqualand.

When the people saw Mr. Shaw preparing for his journey, they were greatly excited, fearing he might meet with a more congenial sphere of labour, and not return to them.

An aged man named Links was therefore delegated to remonstrate with him on the subject. He approached and addressed the Missionary substantially in the following terms:—"Mynheer, we cannot think of allowing you to go to Great Namaqualand, lest you should not return to us. The believing children have spoken with one another, and they have spoken to me. They are all sorrowful, and resolved if possible to prevent your going. You, Sir, have planted a tree here, a beautiful tree; you have watered that tree, you have taken pains with it; and it is growing and bears fruit. If you go and leave us, this beautiful tree will droop; if it be not watched and watered, it will die away. How can you go and leave it?"

Mr. Shaw having promised, if spared, to return to the station, the people became reconciled; and, accom-

panied by his devoted wife, he commenced his journey northward on March 28th, 1820. After travelling through a wild sterile country for some weeks, they arrived at their destination ; and the valuable information obtained by Mr. Shaw during this visit was of the greatest use to him in the future extension of the mission.

In the year 1825 a most painful event occurred, which occasioned Mr. Shaw great distress. This was the murder of the Rev. W. Threlfall and two native companions. Mr. Threlfall was a zealous and devoted young missionary, who had conceived the idea of penetrating beyond the Orange River, an enterprise which was not only arduous but hazardous. By the treachery of a native guide, he fell into the hands of Bushmen, who committed the dreadful deed for the sake of a few things which the missionary had taken with him for barter.

Mr. Shaw published in the year 1841, "Memorials of Southern Africa," an interesting volume of 346 pages. A letter addressed to the Rev. Thomas Jackson, congratulating him on being elected President of the Conference a second time, in which Mr. Shaw repels an insinuation which had apparently been made by opponents of missions as to alleged lavish expenditure, is interesting and may be quoted in part. "Rondebosch, April 12th, 1850. My dear Brother,

Fifty years ago, you and I were Yorkshire lads, neither of us far from the banks of the noble River Humber. You told me once of having lost your little dog at Elloughton, a circumstance I have always remembered. Now God has raised you again to the head of our great Connexion, I congratulate you on this occasion. On my first going to Namaqualand, I built my house with my own hands. I made a table for myself of excellent granite, and another for Mrs. Shaw of the same material. After sleeping for some time on the ground, I made a bedstead of capital poplar; but, having no chairs, we sat on boxes, or anything we could obtain. Yet we never murmured, and never were more happy. Now we have advanced to a more civilized way of life. In the year 1843, on leaving England the third time, the secretaries allowed me to purchase suitable furniture, so that, in old age, I may have some of the comforts of life. I do not know that any of the lay-members ever found fault with this; but even now, if they will examine the accounts, and think that I have anything superfluous, and let me know the particulars, I will send them to the first auction and remit the money to the Chairman. Yours truly, Barnabas Shaw.”*

We have here a striking illustration not only of the benefits which Methodism has conferred on the

* From “The Methodist Vindicator,” 1850, p. 136.

villages of England, but also of the high service which men born in villages have rendered to the Church of Christ at large. These two men, born in humble circumstances, in neighbouring villages, were both filling most important positions in the Church—one as President of the Wesleyan Connexion, and the other superintending the Missionary work of the same body, in an area many times larger than that of England.

The beneficial changes which had taken place as the result of Mr. Shaw's settlement, were fittingly set out in later years by the Rev. W. Moister, who was appointed superintendent of the South African Mission when Mr. Shaw had become too feeble to continue to take an active part in the work. He says :—" Whilst contemplating the social and moral elevation of the natives of Little Namaqualand as the result of the benign influence of the Gospel, I could not refrain from contrasting their present condition with that in which Mr. Shaw had found them forty years before, when he first pitched his tent among them. Then their scanty clothing consisted of scraps of skin obtained from a few sheep and goats which they possessed, or from wild animals which roamed among their native mountains ; now they were respectably clothed in European raiment. Then they subsisted chiefly on wild roots, locusts, and the larvae obtained from ants'

nests ; now, in favourable seasons, they had abundance of corn, of milk and of animal food from their flocks. Then they were shut up in the deepest ignorance, superstition and sin ; now they knew and served the true and living God, about two hundred of them being united in Church fellowship, and all the children attending the Mission School. I found the inhabitants of the Lily Fountain Station upwards of a thousand in number, living together as one family, in peace and love, in the enjoyment of innumerable blessings unknown to those who are strangers to the Gospel. About seven hundred acres of land were under cultivation, and the people possessed one hundred ploughs, thirty wagons, two thousand five hundred head of horned cattle, four hundred horses, and seven thousand sheep and goats. What a change since the time when Mr. Shaw made with his own hands the first plough ever seen in the country, and taught the natives agriculture, at the same time pointing them to Christ as the only Saviour."

Mr. Shaw was very fond of music and could play well on several instruments. On account of this accomplishment, on one occasion he came into possession of a valuable violin as a donation to the society, in a manner somewhat remarkable. When collecting funds for the erection of a new Wesleyan Chapel in Cape Town, the instrument was jocosely offered to him

as "Methodist Parson," if he would play a tune upon it, which he did to the astonishment of the joker, and to the delight of all present. The violin was accordingly given up and sold for a handsome sum, which was duly entered upon the subscription list to the credit of the donor.

Whenever he attended a public meeting the devoted Missionary diffused a cheerful and kindly spirit all around him. His very presence ensured this result, while his amusing anecdotes and pointed remarks generally helped forward the object for which the meeting was convened. Nor was his company less edifying in private. Half an hour with "Father Shaw" did any visitor good, mentally, socially, morally and often spiritually.

Although from advancing years Mr. Shaw was now no longer able to engage or assist in the work, he could still rejoice in the success of his colleagues, and so far as his physical ailments permitted, he enjoyed a comfortable and happy old age.

The devoted missionary finished his course in peace at his residence, "Elloughton House," Mowbray, near Cape Town, on Sunday, 21st June, 1857, in the seventieth year of his age, and the forty-seventh of his ministry.

Since Mr. Shaw's death, the work has continued to progress rapidly, and some years ago it became

necessary for South Africa to have its own Wesleyan Methodist Conference, so that the work might be more fully developed.

The following figures taken from the Report for 1913, will show the advance which has been made:—

Ministers	280
Lay Preachers	4,302
Church Members and Probationers	131,474
Sunday Schools	818
Officers and Teachers in Sunday Schools	2,922
Sunday Scholars	40,322
Places of Worship	4,022

It is not yet one hundred years since Barnabas Shaw established the first Mission Station in South Africa, and that the work should have shown such remarkable progress is good evidence that its foundations were well and substantially laid by him.

REV. SAMUEL KIDD

SAMUEL KIDD was born at Welton, June 19th, 1799. His "father was a tailor, who lived opposite the father of the late Dr. H. Allon, woodman to the Broadley estate."* The Parish Registers state that Samuel was baptized on July 14th, the father being described

* "History of Fish Street Church, Hull," by Rev. C. E. Darwent, M.A., p. 79.

as a "Taylor" and the mother's name as Mary. In 1817 Samuel became a member of Fish Street Congregational Church, Hull. He afterwards studied at the Missionary Academy at Gosport, under Dr. Bogue.

In the year 1818, Malacca, a peninsula to the South of China (the latter country being at that time closed to foreigners) had been suggested by Dr. Morrison, the pioneer missionary to China, as an important centre for Missionary work from which China and India could be easily entered. He proposed to build at Malacca what he called an "Anglo-Chinese College." The College was to be open to all Chinese Students of European Literature and European Students of Chinese. The proposal was warmly taken up, and Morrison himself gave one thousand pounds out of his own small property to establish the College.

"The Buildings were erected and opened. Printing presses were set up and students enrolled, Dr. Milne being the President. A settlement having now been effected, under British protection, and in the midst of those islands which are inhabited by a large Malay and Chinese population, reinforcements were sent out from England. After a period in Malacca they were sent on from thence to various centres—Penang, Java, Singapore and wherever they could find a footing."*

* "The Story of the L.M.S.," by Rev. C. Silvester Horne, M.A., pp. 136—7.

It was to this centre that Kidd, having offered himself for foreign work, was designated.

He was ordained at Fish Street Chapel, Hull, April 20th, 1824, and having married Miss Hannah Irving on the 22nd, they sailed on the 24th of the same month for the scene of their future labours.

They arrived at Malacca towards the end of the following November. In a letter dated 4th December, he wrote to the Directors of the London Missionary Society giving an account of the voyage, and stating he was greatly pleased with the place and its college and schools. "As his attention was intended to be directed more especially to the Chinese department of the Mission, he had made a commencement with the language while on board ship, but says he found it most difficult to acquire."*

At the close of 1825 he took temporary charge of the work at Penang in the absence of Mr. Reighton, and returned to Malacca in 1826. In 1827 he was appointed Professor of Chinese in the Anglo-Chinese College, and in 1828 became its Principal.

In a Letter to the Directors dated 23rd July, 1829, Mr. Kidd mentions the fact of his need of assistants. "Teaching the youths in the College, superintending the schools and the printing press, going amongst the people, preaching and preparing tracts, when devolving

* "Evangelical Magazine," for 1825, p. 305.

on one person, are duties which cannot be satisfactorily discharged. I could wish that two Missionaries at least were appointed to this Station, one for the Chinese and the other for the Malays." From this it is evident that he led a very busy life as a Missionary.

In a letter from Mr. Kidd, dated March 7th, 1831, and written from Singapore, he refers to the fact that he had for some time been out of health, and had found it necessary to visit Singapore for a change.

He returned to England in the following year, and took a pastorate at Manningtree in Essex. In 1837 he was appointed Professor of Chinese at University College, London. He published a book on China in 1841, and in the same year he wrote a critical notice of the work of Dr. Morrison, in reference to which the *Evangelical Magazine* spoke of him as "the only man in England qualified to pronounce an opinion upon the merits of such labours." His useful life came to a close in 1843.

Mr. Kidd was a skilled linguist ; he acquired Chinese in a remarkably short time, and was master of the Malay and other languages of Further India.



REV. HENRY ALLON, D.D.

REV. HENRY ALLON, D.D.

HENRY ALLON, the well-known Congregational Minister, was born at Welton, October 13th, 1818. From the Parish Registers it appears that he was baptized two days afterwards, the father being described as "William Allon, Joiner," and the mother's Christian name being given as Mary. He received the usual village tuition, and was afterwards educated for the ministry at Cheshunt College. In January, 1844, he was appointed Minister of Union Chapel, Islington, officiating first as co-pastor with the Rev. Thomas Lewis, on whose death, in 1852, he became sole pastor. Although for the space of forty-six years he was actively engaged in the Ministry, he found time to make several contributions to literature. In 1863 he published a Life of the Rev. James Sherman, followed in 1877 by a volume of Sermons.

He did much to promote music in Nonconformist Churches and compiled the "Congregational Psalmist." A new Church erected for him at a cost of £50,000, was opened in December 1877. In 1881 he was for a second time, elected Chairman of the Congregational Union. He died April 17th, 1892, and was buried in Abney Park Cemetery, London.

REV. GEORGE BARROW KIDD

GEORGE B. KIDD* the brother of the Rev. Samuel Kidd, and a man of equal ability, though not of so wide a reputation, was born January 23rd, 1804, and was baptized in Welton Church on the 19th of the following month. He became a member of the Church at Fish Street, Hull, and was recommended to Rotherham College in 1825, after having been a private tutor at Tickhill. In 1829 he settled as a Congregational Minister at Macclesfield, and was for some years the zealous local secretary of the Bible Society.

Rev. W. Robinson of Salem, India, relates the following amusing story of Mr. Kidd, whom he once met at Bridlington, where the old veteran was engaged in sea bathing, at the age of eighty years or more. He said, "Mr. Robinson, I have tried baths with T———'s sea salt, but since I have been in Bridlington Quay, I have thought much of that text 'The sea is His and He made it,' and He won't let anyone else make it."

Mr. Kidd died at Welton in 1890 aged eighty six.

* In the "Story of the Fish Street Church," the second name is said to be Barron, but in the Welton Parish Register it is Barrow.



REV. J. JACKSON WRAY.

REV. J. JACKSON WRAY

THOMAS WRAY, carpenter, married Elizabeth Jackson, a sister of the three Brothers Jackson. They lived alternately at Sancton and at Market Weighton through the whole of their lives, and had nine children. Thomas, the eldest son, emigrated to Canada when 81 years of age, and died there in 1912 at the age of 102. Two of the sons, Samuel and James, entered the Wesleyan Ministry. James had previously been a teacher, and afterwards was Head Master of a large Boys' School, from which he went out as a Missionary to Sierra Leone. Being invalided home with African fever he was drafted into the home-work, and served a number of important circuits in various parts of the country. He afterwards joined the Congregational Church. He assumed a second Christian name, and became well known as "Jackson Wray," minister, lecturer and author. His well-known book, "Nestleton Magaa," the scenes of which were laid in Goodmanningham and the neighbourhood, has run through numerous editions. He wrote many other excellent works, amongst which we may mention, "Matthew Mellowdew," "A Man every Inch of Him," "The Red, Red Wine," and "Paul Meggit's Delusion."

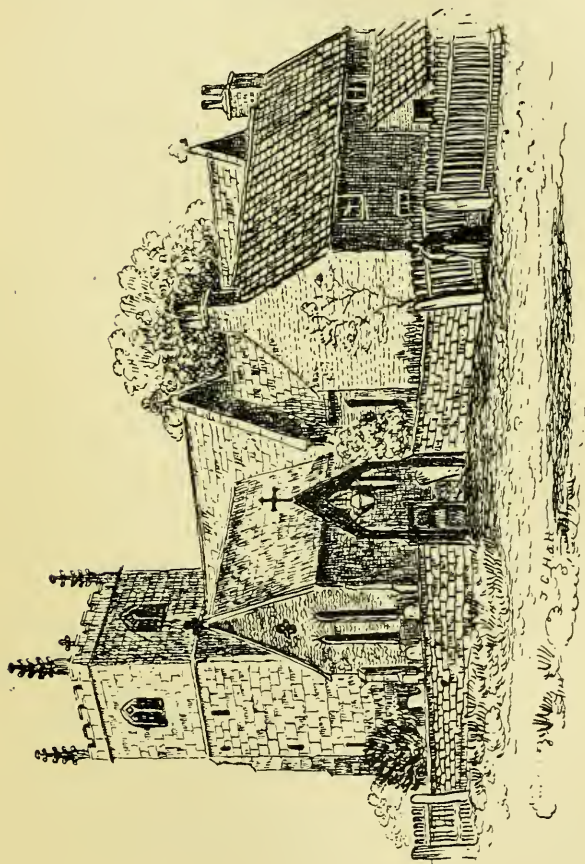
He became Pastor of Whitefield's Tabernacle in London, where he was highly appreciated not only by

the church and congregation, but by all the Nonconformist churches in London. He enjoyed the friendship and esteem of such eminent preachers as the late Rev. C. H. Spurgeon, Dr. Joseph Parker, and others, with whom he frequently exchanged pulpits. On one occasion he was selected to preach the annual sermon to the "British Association for the Advancement of Science." After ten years at Whitefield's he resigned the pastorate, as he considered that period long enough for a minister to occupy one pulpit. Immediately after he tendered his resignation the old Tabernacle gave way and was condemned. The officials appealed to Mr. Wray not to leave them at such a time, and under these circumstances he withdrew his resignation and toured the country, preaching and lecturing to raise funds with which to erect a new Church. In furtherance of this object he undertook a lecturing tour in America, where he had a great reception, and the American people contributed nobly towards the project he had at heart; the present Whitefield's Tabernacle is planned largely on the lines he suggested.

After his return from America, while he was still working for this object, his health gave way, and he was prostrated. Retiring to Market Weighton, he recovered so far as to be able to preach and lecture for a time in different parts of the country, but not

very long afterwards he was struck down with paralysis and passed away on the 23rd of October 1892.

His son, the Rev. T. Jackson Wray, is a minister of the Methodist Episcopal Church of Canada, and resides at Lumsden, Saskatchewan.



ST. MARY'S, ELLOUGHTON

In which Rev. Barnabas Shaw was baptized.

CONCLUDING WORDS

OUR task, which has been a congenial one, is now finished, and we trust that our readers, from a perusal of these records, may place a still higher value on the labours of the good men to whom we have referred.

We claim for these men that they were the possessors of vital religion, and that by their ministrations they cherished the spirit of Godliness which had all but departed from the land. Their passive resistance to arbitrary power must be borne in mind in counting up the forces which have secured for Nonconformists their present position.

“ Nor let any blame us for doing honour to illustrious men of former ages, and for attempting to derive religious strength from the remembrance of their labours and sufferings. We are taught to do it by the very Word of God. I never read the 11th chapter of the Epistle to the Hebrews without imagining that I am passing through some vast cathedral, along the nave and transepts of which are placed the sculptured monuments of the dead of many generations. Kings and nobles, warriors and statesmen, priests and poets, lie there in glory together. The inscriptions tell us that in their day they “subdued

kingdoms and wrought righteousness ; turned to flight the armies of the aliens ; were tortured, not accepting deliverance ; had trials of cruel mockings and scourgings, of bonds and imprisonment.' It is told of one that he left the home of his fathers at God's command, not knowing whither he went ; of another, that he 'esteemed the reproach of Christ greater riches than the treasures of Egypt, not fearing the wrath of the king, for he endured as seeing Him who is invisible.' Others have tablets to their memories, on which their names are inscribed ; 'for the time would fail to tell of Gideon, and of Barak, and of Samson, and of Jephthae ; of David also, and Samuel, and the Prophets ;' but concerning them all this is true, that they were men 'of whom the world was not worthy.' 'The inspired writer of that Epistle recalled the sufferings and triumphs of the dead to animate the zeal, to sustain the energy, to exalt the aims of the living. 'Being compassed about,' said he, 'with so great a cloud of witnesses, let *us* lay aside every weight, and the sin that doth so easily beset us.' It is in this spirit and with this purpose that English Nonconformists wish to celebrate the deeds of their ancestors.'*

We of the twentieth century should bear in mind

* From a Lecture on "Nonconformity," by the Rev. R. W. Dale, D.D.

that our privileges have been bought with the keen sufferings of our forefathers. Well may our hearts beat with pride and thankfulness that we come of such a noble stock. Privileges, however, bring responsibility, and we must resolve to bear aloft the banner of religious freedom, and maintain in their integrity the liberties which have been won for us at such tremendous cost. Much ground has been gained, but there still remains much more to be won before we can attain complete religious equality for this beloved land of ours. The accomplishment of this is a work which we specially commend to the young people of our Churches.

“Darkling our great forefathers went
 The first steps of the way ;
 ’Twas but the dawning yet to grow
 Into the perfect day.
 And grow it shall, our glorious Sun
 More fervid rays afford,
 • The Lord hath yet more light and truth
 To break forth from His Word.”

—*Geo. Rawson.*

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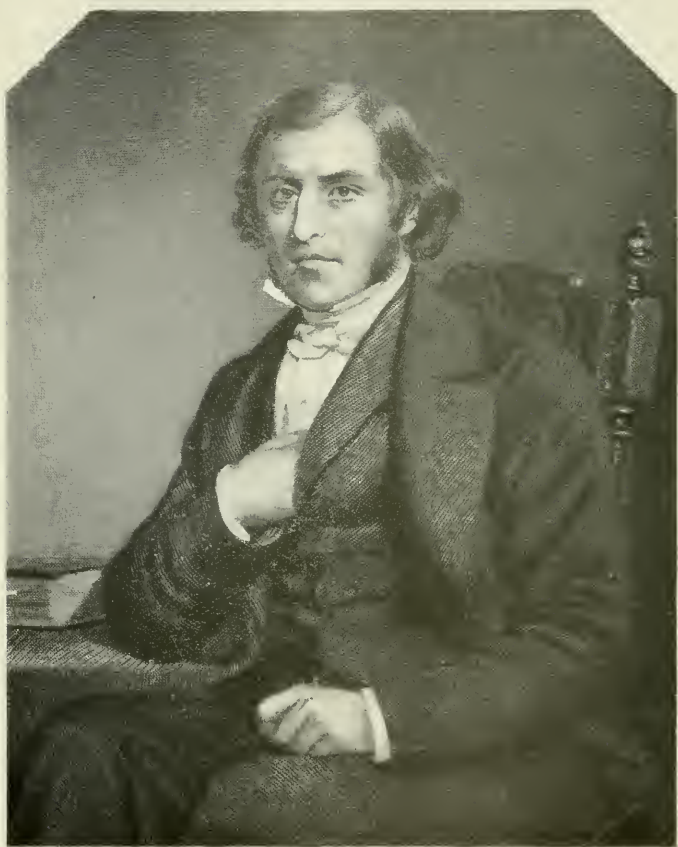
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 SMITH, Rev. W., Hull.
 SOADY, Rev. S. J., M.A., Elloughton Vicarage.
 SOMERVELL, Rev. C., M.A., Hessle.
 SPINK, Mr. H. H., Howden.
 STENNETT, Mr. E. W., Brandesburton.
 STEWART, Mr. J. S., Ellerker Grange.
 STOREY, Mr. J. C., Hull.
 STUART, Mr. J., J.P., Bridlington.
 SUDDABY, Miss, London.
 SUDDABY, Mr. A. W., South Cave.
 SYKES, Rev. LEONARD, Hull.
 TAYLOR, Mrs., Walkington.
 TAYLOR, Ald. T. S., J.P., Hull.
 THOMPSON, Mr. T. B., Hull.
 THORP, Mr. GEORGE, Hull.
 TINDLE, Mrs., Selby.
 TOWNSLEY, Mr. JAMES, Hull.
 TROUT, Mr. A. E., South Cave.
 TUTON, Mr. J. W., North Cave.
 VICKERS, Mrs., North Newbald.
 WADDINGTON, Mr. T. G., Hull.
 WATKINS, Mrs. U. G., North Newbald.
 WHITEHOUSE, Rev., T., Barton-on-Humber.
 WILSON, Miss, Seamer.
 WILSON, Mr. E. B., Brough.
 WILSON, Miss F., Brough.
 WILSON, Mr. W. R., Newstead, Notts.
 WINBUSII, Mrs., South Cave.
 WRIGGLESWORTH, Mr. J. W., North Cave.
 WRIGHT, Mr. W., Cottingham.



REV. HENRY ALLON, D.D.

Twice Chairman of the Congregational Union of England and Wales.
Born at Welton.

Hull and District Federation of Free Church
Councils

A Plea for Free Church Work in the Villages

TOGETHER WITH

A List of Ministers

Hailing from Villages
and Small Towns in the
above Federation Area

BY

J. EDWARD EVANS, B.A.

AND

G. W. FLINT

HULL

A. BROWN & SONS, LTD.,
SAVILE STREET AND GEORGE STREET

PREFACE

By DR. GEORGE GAUTBY, M.A., J.P.,

*President of the Hull and District
Federation of Free Church Councils.*

THE influence, direct and indirect, which the villages have exercised upon Free Church history, is ably set forth in this pamphlet—the united effort of the Rev. J. E. Evans, B.A., and Mr. G. W. Flint. They have recorded a story of practical extension and development of Nonconformity in the face of many difficulties.

We are grateful to the collaborators for making permanent the names and deeds of these local pioneers of our cause.

It is a pleasure to commend this interesting souvenir of local village celebrities.

G. GAUTBY.

MELTON GRANGE,
February, 1916.

A PLEA FOR FREE CHURCH WORK IN THE VILLAGES

JESUS CHRIST was brought up in a village, and knew the needs and the value of village people. When, therefore, He entered upon the work of His public ministry, He did not despise the village nor yet neglect it, but we read "He went round about the villages teaching." It is significant that He did not draw a single Apostle of the twelve from the metropolis. They were all from smaller places, some even from villages. A large proportion of our missionaries and preachers come from the villages still. True it is that "the millstones that turn the clappers of the world arise in solitary places."

That rapid growth of the towns which accompanies industrial prosperity has engendered a disposition to neglect the villages in these latter days. The type of man the city breeds—keen-witted, alert and enterprising—despises the villager, judging him to be slow of understanding, apathetic in spirit, and of small commercial value; and thus worthy of but little consideration. The city Churches, made up of city people, are also inclined to have the same disregard for the Churches and Christians of the country places. It thus comes to pass that the villages are apt to be neglected in the modern efforts of evangelization and Christian propaganda.

That our Lord did not regard the villages as a negligible quantity, should lead us to appreciate their value and send us out preaching and teaching among them as He Himself went.

The Free Churches need especially to do this, particularly on the teaching side of their mission. Doing so, they will find in the countryside a reserve of vitality which they can ill-afford to lose. Among the villagers there are men of vision, unspoilt by the dissipations of the city's excitement, and men splendidly fortified against wrong by a pure conscience. Isolated, however, from the advantages of fellowship with kindred souls, their consciences are apt to become defective in range and their spiritual life to languish from want of fresh stimulus. The villagers have often to maintain their religious life under difficulties altogether unknown to the people in the towns. Nonconformity in many villages is regarded with contempt by those who own the land and employ labour. The labourer has therefore to maintain the principles of a free religion at the price of personal disadvantage. Yet the little Nonconformist Bethel is often the only place which is able to stand up against the sins, oppressions and wrong of the village life. By its faithfulness, it keeps the light of the Gospel shining, gives inspiration to the despairing and is a witness to truth and right.

We owe a debt of service to the villages which we cannot neglect to pay without incurring the reproach of our Master.

Another reason why we should not neglect the villages lies in the fact that *they supply the towns with their best life.*

If the cities and towns be regarded as containing the main stream of human life, the villages are the source of those tributaries which pour in the water that keeps the main river full and fresh. The contribution of the villages to the good of the cities' life cannot really be estimated. Year by year large contingents of young people are drafted from country to town, to fill our houses of business with assistants and our factories with workers. Youths and maidens from farm and cottage come to take up positions in offices, or as labourers

and as domestic servants. It is important that the new blood be pure and healthy to replenish the depleted stamina of the city life, but more important still, that the new soul-force thus introduced should be spiritually clean and vigorous; that the jaded life of the city may be religiously renewed and vitalized. It is said that pure bred Londoners die out in three generations unless new blood from the country be brought in to replenish their failing vital power. That is a truth which has its full spiritual equivalent in the souls of city-bred Christians.

We do well to pay attention to the villages. They send us the new life which keeps our city religion vital. They send to our Churches, men strong in the faith, who become Sunday School Teachers, Deacons, Stewards and Ministers, and who like the herdsman of Tekoa proclaim the message of God in a life made glorious by silent communion, strong with the freedom of the hills, illumined by the spiritual vision of wide expanses, and having upon them the fresh smell of the fields.

If we would keep the river of life full of pure living water, we should give the most careful attention to the fountain whence it flows, that is, to the villages. Then there will flow the steady stream of good and holy men who will replenish the waning spiritual vitality of the city's religious life and fill up the broken ranks in the army of God.

That the villages do send us such men will be seen by the perusal of the following list of ministers who have hailed from villages and small towns in the Hull and District Free Church Federation Area.

J. E. E.

“The history of a nation is only the history of its villages written large. . . . Surely here, in these old hamlets that antedate the cities, in these little communities that stand apart and yet give their young life to the nation, is to be found the very authentic stuff of romance for the mere looking. . . . What forces of slow and steadfast endeavour there were in the building of a great city upon the foundation of a hamlet ; and how the plot broadens and thickens and grows dramatic as communities widen into streets ! Here surely, sunk deep in the very fibre of the stuff, are the colours of the great story of men—the lively touches of reality and the striking images of life.”

WOODROW WILSON.



REV. THOMAS JACKSON.

Twice President of the Wesleyan Methodist Conference.
Born at Sancton.

LIST OF MINISTERS

Hailing from the Villages
and Small Towns in the

HULL AND DISTRICT FREE CHURCH COUNCIL FEDERATION AREA

Village or Small Town.	Name of Minister.	Denomination.
Allerthorpe Near Pocklington.	William Dewsbury	<i>Quaker</i>
<p>He was a minister of repute among the Friends, who suffered much persecution for the Truth. He was imprisoned successively at York, Northampton and Warwick for preaching the doctrines of George Fox. He died in 1688.</p>		
Arram	Rev. John Taylor	<i>Wesleyan</i>
„	Rev. John Dugleby	„
Barton-on-Humber	Rev. Joseph Bilton	<i>Primitive Methodist</i>
„	Rev. Ch. Dickinson	<i>Congregationalist</i>
„	Rev. J. Frazer	„
„	Rev. Edward Gearey	<i>Wesleyan</i>
„	Rev. Chas. Houghton	„
„	Rev. Arthur Jubb	„
<p>He laid down his life for the cause of Christ in West Africa.</p>		
„	Rev. J. S. Morley, M.A.	<i>Congregationalist</i>
„	Rev. Harold Robinson	<i>Wesleyan</i>
<p>Though his home was at Goxhill, Lincs., when he entered the ministry, he was at that time a teacher in Barton. He was also born at Barton.</p>		
„	Rev. Arthur Shooter	<i>Wesleyan</i>
„	Mrs. Thurman (née Miss F. Tombleson)	„
<p>She was for some time before her marriage, a missionary in India. She now resides in the Barton district.</p>		
Bempton	Rev. G. P. Maynard	<i>Primitive Methodist</i>

Village or Small Town.	Name of Minister.	Denomination.
Beverley	Rev. Thomas Greenbury	<i>Congregationalist</i>
	He began his ministry as a Primitive Methodist. He was a popular lecturer, and for some years was the Clerical Secretary to the "Port of Hull Sailors' Orphan Home."	
.. ..	Rev. Herbert Hopper	<i>Wesleyan</i>
.. ..	Rev. Richard Hopper	"
.. ..	Rev. J. Hulme	<i>Baptist</i>
.. ..	Rev. J. H. Johnson	<i>Primitive Methodist</i>
.. ..	Rev. R. D. Maxwell	<i>Congregationalist</i>
.. ..	Rev. J. D. Wilson	"
.. ..	Rev. F. Wagstaff	<i>Wesleyan</i>
.. ..	Rev. H. H. Whiting	"
Bishop Burton	Rev. Robert Gray	<i>Baptist</i>
	For 35 years he ministered in the King's Heath and Moseley division of Birmingham. He was an instructive and attractive preacher. Sympathetic in disposition he was at the same time strong and gentle in character. He was greatly esteemed and beloved by his people. He took an active interest in Rawdon College, and served his denomination as Chairman of its Warwickshire County Union.	
Bridlington	Rev. G. Bailey	<i>Congregationalist</i>
	Served as a missionary in Jamaica where he died.	
.. ..	Rev. J. Barron	"
.. ..	Rev. George Coulters	<i>Wesleyan</i>
.. ..	Rev. Joseph Cranswick	"
.. ..	Rev. G. F. Elliot	<i>Congregationalist</i>
.. ..	Rev. George Findlay	<i>Wesleyan</i>
.. ..	Rev. Arthur Grey	"
.. ..	Rev. J. T. Heselton	<i>Baptist</i>
.. ..	Rev. J. S. Hollingworth	<i>Wesleyan</i>
.. ..	Rev. T. R. Holtby	<i>Primitive Methodist</i>
.. ..	Rev. W. H. Holtby, B.A.	<i>Primitive Methodist</i>
.. ..	Rev. W. Mainprize	"
.. ..	Rev. Isaac Manners	<i>Baptist</i>
.. ..	Rev. —, Mountford	<i>Wesleyan</i>
.. ..	Rev. R. Monkman	<i>Primitive Methodist</i>
.. ..	Rev. G. Rennison	"
.. ..	Rev. W. Sawyer	"

Village or Small Town.	Name of Minister.	Denomination.
Bridlington	.. Rev. Edwin Seller ..	<i>Primitive Methodist</i>
..	.. Rev. Richard Westrope .. Formerly Congregationalist.	<i>Quaker</i>
..	.. Rev. Arthur Wilks ..	<i>Wesleyan</i>
..	.. Rev. Walter Wilks .. Missionary in Africa.	..
..	.. Rev. Henry Woodcock Author of several books.	<i>Primitive Methodist</i>
..	.. Rev. John Woodcock ..	..
Cherry Burton	.. Rev. Myles Pickering ..	<i>Wesleyan</i>
Cranswick	.. Rev. John Scruton ..	<i>Primitive Methodist</i>
Driffield	.. .. Rev. Henry Bell ..	<i>Congregationalist</i>
..	.. .. Rev. Harry Gregg ..	<i>Wesleyan</i>
..	.. .. Rev. James Hall ..	<i>Primitive Methodist</i>
..	.. .. Rev. F. Leadley ..	..
..	.. .. Rev. D. W. Purdon ..	<i>Congregationalist</i>
..	.. .. Rev. Josiah Randall ..	..
..	.. .. Rev. George Welburn ..	<i>Primitive Methodist</i>
Elloughton	.. Rev. Barnabas Shaw ..	<i>Wesleyan</i>
	Though denied the advantages of early education he became a well-informed man by assiduous reading. One of the front rank of pioneer missionaries. The founder of the first Wesleyan Mission Station at Lily Fountain in South Africa. He died at Mowbray near Cape Town in 1857.	
Flamborough	.. Rev. William Hall ..	<i>Primitive Methodist</i>
Goodmanham	.. Rev. J. Jackson Wray ..	<i>Congregationalist</i>
	The son of a carpenter. He entered the Wesleyan ministry and went out as a missionary to Sierra Leone. Invalided home he took up work in England where he served in several important circuits. Later he joined the Congregationalists and was called to the important pastorate of Whitefield's Tabernacle, London. When the old Church was condemned, he toured this country and America, lecturing and preaching, and helped to erect the present Tabernacle with the money. He was an author of repute. The scene of his book "Nestleton Magna" is laid in Goodmanham and neighbourhood. He died October, 1892. His son, Rev. T. Jackson Wray, is a minister of the Methodist Episcopal Church of Canada.	
..	.. Rev. Samuel Wray .. Brother of Rev. J. Jackson Wray.	<i>Wesleyan</i>
Goole	.. .. Rev. Wm. Gooderidge ..	..
Hilston	.. .. Rev. Wm. Moore ..	<i>Primitive Methodist</i>
..	.. .. Rev. Charles Moore ..	..

Village or Small Town.	Name of Minister.	Denomination.
Hornsea	Rev. Reginald Loten	<i>Wesleyan</i>
Keyingham	Rev. Edward Wright	<i>Methodist Free Church</i>
Kilham	Rev. Harry Middlewood	<i>Wesleyan</i>
Market Weighton	Rev. J. W. Everingham	<i>Primitive Methodist</i>
„	Rev. F. T. Y. Young	<i>Congregationalist</i>
Melbourne	Rev. Tom Cook	<i>Primitive Methodist</i>
Middleton-on-the-Wolds	Rev. Francis Rudd	<i>Primitive Methodist</i>
Nafferton	Rev. T. G. Crippen	<i>Congregationalist</i>
	Hymnologist of repute. The present Librarian of the Congregational Library, Memorial Hall, London.	
Nafferton	Rev. Wm. T. Kilbride	<i>Wesleyan</i>
	Missionary in Key West, Florida.	
Newport (E. Yorks.)	Rev. H. Haigh	<i>Wesleyan</i>
	Now a missionary in Ceylon.	
North Cave	Rev. Christopher Nesse, M.A.	<i>Congregationalist</i>
	Born in 1621 he became an eminent divine and voluminous theological writer, his principal work being "A History of the Old and New Testaments." He preached at South Cliffe Chapel under the superintendency of his Uncle, the Vicar of North Cave. After a few years in Beverley he became Vicar of Cottingham and then lecturer at the Parish Church, Leeds. He was ejected in 1662 under the Act of Uniformity and then preached in the neighbouring villages of Leeds. He was excommunicated four times and upon the fourth a writ of "De Excommunicato Capiendo" was issued against him. He then removed to London and preached to a private congregation in Fleet Street. He died in 1705 on his 84th birthday and was buried in Bunhill Fields.	
North Cave	John Richardson	<i>Quaker</i>
	Son of a persecuted Quaker of the early 17th century. He started preaching when 18 years of age and met with much opposition which he overcame. He made two voyages to America, visited Ireland, and travelled over the greater portion of England and Scotland preaching the tenents of the Quakers.	
North Newbald	Rev. James Levitt	<i>Congregationalist</i>
	Spent some time in India as a Missionary, and now resides in Leeds.	
Sancton	Rev. Thomas Jackson	<i>Wesleyan</i>
	Born in Sancton in 1783, he became a Wesleyan minister in 1808; Assistant Secretary to Conference in 1817; Connectional Editor in 1823; President of Conference in 1838 and 1849 respectively; Theological Tutor at Richmond College 1841-1861. As a boy he walked, after his day's work, to Pocklington (six miles distant) to purchase his first book which was Lindley Murray's "Grammar." It is worthy of note that in later life he became the possessor of a library of 7,000 volumes, and was himself an author of repute. He served his denomination for 57 years, made up as follows: 20 years in circuit work as a minister; 18 years as Editor and 19 years as Theological Tutor.	

Village or Small Town.	Name of Minister.	Denomination.
Sancton	Rev. Samuel Jackson ..	<i>Wesleyan</i>
<p>Born in 1786 and educated in the village school. Served the Church as a lay preacher before being ordained to the ministry. He is noted for promoting the establishment of Sunday Schools and for advocating the formation of Day Schools in connection with the Methodist body wherever it was possible. He was editor of a monthly periodical called "The Catechumen Reporter, Sunday School Teachers' Guide and Parental Monitor," as well as of "The Methodist Vindicator." In 1847 he was elected President of Conference and in 1848 he became Governor of Richmond College. He died in 1861.</p>		
Sancton	Rev. Robert Jackson ..	<i>Wesleyan</i>
<p>Brother of the former two, who though not as brilliant as they, served his Church for many years in important circuits. The father of these three remarkable men was but a farm labourer, and could secure for his sons no advantages but those of a Godly character and an eagerness for service. Thanks to the village Church these were turned to good account. "But for Methodism this family might, and in all probability would have grown up in poverty, ignorance and religious formalism or indifference."</p>		
Skipsea	Rev. J. W. Houghton ..	<i>Wesleyan</i>
South Cave ..	Rev. George Hunter ..	<i>Primitive Methodist</i>
South Cave ..	Rev. Cornelius Todd, M.A. ..	<i>Congregationalist</i>
<p>Ejected in 1662 from the living of Bilton, near Wetherby, after which he preached as he had opportunity, though always under difficulties. Died 1696, aged 65 years.</p>		
South Cave ..	Rev. Robert Todd, M.A. ..	<i>Congregationalist</i>
<p>Father of the above. He was ordained in the Church of England in 1621, after being a minister for a short time of Swinefleet Chapel. His principal work was done in Leeds, where he was first a lecturer at the old Church; then Incumbent for 30 years of a Church that was built for him. An excellent scholar and a "substantial preacher." He proved himself to be a worthy minister of Christ by his devotion to the needy during the Plague. He was ejected from his living in 1662.</p>		
South Cave ..	Rev. Charles Barff	<i>Congregationalist</i>
<p>Born at South Cave, he was brought up by his grandmother at Newbald. Later he went to Hull and was a member of Fish Street Congregational Church. He became a missionary of the London Missionary Society at Tahiti and later at Huahine in the South Seas. He trained the natives in the arts of agriculture and in the elements of education, as well as preached unto them the Gospel. After 47 years of strenuous labour he was retiring to Sydney, New South Wales, but died on the way there in 1866.</p>		
South Cave ..	Rev. Frederick Waudby, B.A.	<i>Presbyterian</i>
<p>He began his ministry, however, as a Primitive Methodist.</p>		
Swanland	Mr. Thomas Blossom	<i>Congregationalist</i>
<p>Born in 1777, he was apprenticed to cabinet-making, and used his skill in the interest of Christianity. In 1821 he went out as an artisan missionary for the London Missionary Society, and served that Society for 23 years in Tahiti and Eimo in Polynesia. Died at North Cave and was buried in the churchyard there.</p>		
Welton	Rev. Henry Allon, D.D. ..	<i>Congregationalist</i>
<p>Born in Welton in 1818. Educated at Cheshunt College. Became minister of Union Chapel Islington, London, the pastorate of which he held for 46 years. He was twice chairman of the Congregational Union of England and Wales. An author of some note. He did much to promote music in the Nonconformist Churches and compiled the "Congregational Psalmist."</p>		

Village or Small Town.	Name of Minister.	Denomination.
Welton	Rev. Samuel Kidd	<i>Congregationalist</i>
<p>Born in 1799. His father, a tailor who lived in a shop opposite to the house of the father of Dr. Henry Allon. He went out from Fish Street Congregational Church, Hull, as a missionary student to the Anglo-Chinese College of the London Missionary Society at Malacca. After a year's missionary work at Penang he became Professor of Chinese in Malacca College and then a year later (1823) its Principal. He returned to England in 1832 and after a short pastorate at Manningtree in Essex, he became Professor of Chinese at University College, London. The author of an important book on China.</p>		
Welton	Rev. G. B. Kidd	<i>Congregationalist</i>
<p>Brother of Rev. Samuel Kidd, minister of the Congregational Church in Macclesfield and was for some years a local secretary of the British and Foreign Bible Society.</p>		
Wetwang	Rev. Tom Sykes	<i>Primitive Methodist</i>
<p>One of the present young ministers of promise in his denomination, and one of the preachers at the National Free Church Council Meetings at Bradford 1916.</p>		

This list of ministers is not to be regarded as a complete one, but only as sufficient for the immediate purposes of this Booklet.* A fuller account of the men of the earlier periods can be found in the book "Some East Yorkshire Worthies,"† by Mr. William Richardson, to which book we are indebted for much of the information we have subjoined to the names of the men of those times. Mr. Richardson has also rendered valuable help with suggestions in regard to the printing of this Booklet and in reading the proof sheets.

J. E. E.
G. W. F.

The book, "Some East Yorkshire Worthies," together with this pamphlet as an appendix, may be obtained from the Secretary of the Federation, Rev. A. Thomas Greenwood, "Holcombe," 8 Salisbury Street, Hull.

* Additions or corrections would be gladly received by Mr. G. W. Flint, 259 Beverley Rd., Hull.

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